

A
Discourse Grounded

ON PROV. 12. 3,
The Thoughts of the Righte-
ous are Right. SYM. 66. 15

Proving Our State (God-ward)
to be as Our Thoughts are,

Directing how to try ~~ourselves~~ and
Our Selves by them,

Propounding Schemes of Right
Thoughts.

With Motives and Rules for keep-
ing Thoughts Right

In Two Parts.

By FAITHFUL THOMPSON

For as a man THINKETH in his Heart, SO
is He. PROV. XXIII. VII.

Let the Unrighteous man forsake his Thoughts,
ISA. LV. VII.

Doth not He that Pondereth his Heart, Con-
sider? PROV. XXIV. XII.

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The Preface.

Little Book,

I Am very sensible that thine Entertainment in the World is likely to be the same with *His*, on whose Errand Thou art sent, who is said to have endured, ἀντιλογίαν ἁμαρτωλῶν, Hebr: 12, 1 the contradiction of Sinners against Himself. For to tell Men of making Conscience of THOUGHTS, for Setting and Keeping them RIGHT, when the most do even hate to be reclaimed from the most Outward Enormities in Words and Actions, is likely but to tickle the Spleen of too many *Ishmaels* Gen. 27, 9 to an Impious scurrility, and prophane Derision. comp. with Gal 4 28. 29

But (whether they will hear, or whether they will forbear) Go Thou and tell the the wicked WITS that thou dost meet with, That whilst they are Quaffing Themselves into a drunken merriment in the Vessels of the *Temple*, *Exek. 23 4, 5* *Isa. 56 1*

The Preface.

Verse 25

Verse 27

Verse 26.

Temple, (making sport of things Spiritual) there is a tremendous MENE TE KE L upon the Wall, Their wit is weighed in the Ballances (of the Sanctuary) and found wanting; Their Dayes are numbred, and themselves shortly to give up the Ghost, and a sad account therewith to God that gave them their active Phantasies for better use.

And here I could tell thy Reader, that I have been lately an Eye witness of some (taken for Wits of prime magnitude in the Orb of Prophaneity) who upon their Death beds, could allow no rest to themselves or those about them, without procuring the Visits and Prayers of such as themselves had by a mimical way of Praying, and Theatrical mock Preaching, been wont to expose to Derision among their Companions; Unhappy partners in their prophane LIFE, and again unhappy in that they were not spectators of their penitent DEATHS!

Exod. 10, 16

Isa. 8, 8, 28

and 9, 27

Hebr. 11, 26

When Gods Plagues are upon Egypt, Oh then call for Moses & Aaron in haste, Oh Pray, pray, pray for us; Yet this Moses is the man, that at other times, must bear the Reproach of Christ

The Preface.

in Egypt, as the Apostle (to the Hebrews) testifyeth For though the Hearts of the Sons of men are fully set in them to do Evil, and Madheis: in their Hearts whilst they Live (as Ecclesiastes observeth) yet, saith the Holy Ghost, Destruction, and DEATH say, We have heard the Fame of Wisdom with our Ears, that is, of the true fear of the Lord, as the text expounds it self.

Eccles. 9, 3
Job 28, 21
compa. with
Verse 28

Now

*'Tis not that which first we Love,
But what Dying We approve.*

Mr. Waller
quoted by
Mr. R. Boyl

Go thou therefore and tell the World that thine Author, knowing the Terrour of the Lord, (and in the many years leisure he hath had for Thinking, finding no more Noble Theme than Thoughts) hath sent thee forth to persuade Men, to be so far from daring to adventure their Souls in naked & open Prophaness, as not to rest under the fairest Fig-leaves of superficials, or the best of OUTSIDES whatsoever; but to consider seriously, that there is a Sanctify the LORD GOD in your HEART; and a Curse not the KING, no not in thy Thought; That the word

2 Cor. 5, 12

1 Pet. 3, 15
Eccles. 10, 12
Hebr. 4, 22

The Preface.

Κεῖται δὲ *of God is quick & powerful, a (critical)*
 ἐνθυμητικὸς *discerner of the Thoughts of the Hearts.*
 ὧν.

ἐν τοῖς χερσίν *for the Hands of none, for that all have*
 καρδίας. **HEARTS.** Discourses of other sorts

may more particularly concern some
 one sort of Readers, and some ano-
 ther, but that Counsel of *Solomons*
Proy. 27, 23 Be thou diligent to know the State of
thy FLOCK S, concerns every one
 if that of Holy *Herbert* be true,

Herbert *In* *My Soul's a Shepherd too, a Flock*
 Temple. *it feeds,*
Of THOUGHTS, and Words, and
Deeds.

Let all sorts therefore be diligent to
know the state of their Thoughts.

As for the *Poor in this world,* they
 have the more need to be rich in (that
 which our Saviour calls) *the good trea-*
sure of the Heart, that is, (amongst
 other things) good **THOUGHTS;**
Matt. 12, 33 and as for the *Great st,* go thou and
 tell them, that as the *Bereans* were the
More Noble for wearing the precious
AGS 17, 10 Pearl of God's Word at their Ear; So,
11 *Thoughts* regulated by that Word, are
 the

The Preface.

the best Jewel that can sparkle upon the most Honourable Breasts, to make them orient in his Eye, who hath said of those onely, who so THINK upon his Name, They shall be Ministers, in that Day when I make up my J E V V E L S.

Mal. 3, 18

Verse 17

But if the sick of the Plague of the Heart (which Scripture speaks of as the worst of Plagues and) whose Cure thou designest, will not receive thee, because the Divine Patience doth as yet suffer them to walk abroad free from Outward and bodily Maladies; Then go thou, and visit my old Neighbours in Doleful Colchester, and other such sad places, where the Plague in their Houses, hindring their freedom of converse with others doth the more oblige, and may perhaps the more dispose them to turn in to Themselves, to stand in awe, and not to sin, but to commune with their Own HEARTS; And the God of all Grace go along with thee, and succeed thee for the effectual Turning of many Hearts from Darkness to Light, and from the Power of Satan unto God.

1 Kin. 8, 38

Psalm 43

C O N

Contents of the I. Part.

Chap. 1. Of self discovery, its Nature and necessity.

Chap. 2. Damns this Principle that *Thoughts are Free*; The lets so in Gods Eye because free from Mans. Evil Thoughts sin to us, Abomination to God, Damn'd in the Old World, Exclude from Salvation, like Devils, & worse.

Chap. 3. Thoughts the souls Pulse. In Chr'ishness, Liberality, Envy, Goodness, Impatience, Patience, Uncleanness, Chastity, Covetousness, Pride, Humility, Purity. Judge we Ourselves by what we would others (if we could)

Chap. 4. God chiefly cyeth mens Thoughts, they have feet, tongues, and hands. Thought-Adultery, Prophane's Presumption, &c. Evil and Good Characterized from their Thoughts: known to God afar off. Our Possessions, Companions, &c. 1. God made us for Thinking: Gods Good will towards us, and Our to Him set out by Thoughts, so Our Ill will by not thinking of Him, &c. 2. Grace first stirs in Thoughts 3. Thoughts can reach further then our Deeds can, and God requires our utmost. 4. Thoughts are the Hearts first born, Gods part Mans Heart a fountain, Mint house, God eyes our hearts first setting out. 5. God judgeth (as Man cannot) most by what is in-most. 6. Conscience (Gods deputy) judgeth us by our Thoughts.

Chap. 5. Right Thoughts how to be known, not thoughts of, but In our selves. Conscience the Lords candle to search

Trial 1: By their Original, not from Nature, but Grace. The occasion and season of Gods first working them. A Scheme of a Converts first thoughts. agree with natural motions in 1. Facility 2. Frequency, 3. Perpetuity,

Trial 2. By their Radication, when good thoughts are deepest. Rule explained, Reason of the Rule, Instances in good and bad, Godly (at lowest) excell Hypocrites at best. Bodily temperament how considerable in this trial.

Trial, 3. Right thoughts operative in a Right Conversation. Thoughts without Works vain & dead. Right application of this Rule.

Trial, 4. Right Thoughts are Regular, Here 1. Think there is a Rule for Thoughts 2. Have Right Thoughts of the Rule.

R I G H T



RIGHT THOUGHTS

The Righteous mans

EVIDENCE:

A Discourse upon
*Proverbs 12. 5. The Thoughts of the
 Righteous are Right.*

The I. Part.

Chap. I.

*Sheweth how Self Discovery is to be had
 and made : bewails Self-Ignorance :
 Persuades to Self-studying and
 Self acquaintance.*

Sect. I.



Cogito, ergo sum, is a
 prime Conclusion ^{Thinking}
 with the modern ^{th' evidence}
 and ingenious Phi- ^{of Being}
 losopher. THINK-
 ING is the surest
 proof of B E I N G. For since O-
 peration doth certainly suppose Es-
 sence, Man doth most certainly con-
B clude

Right Thoughts

Isa. 29. 8

clude his Being from that Operation that he is *most certain* of. I cannot so surely conclude I am, because I walk, or talk, or eat, or drink, or see, or hear; for I may be deceived as to these Operations; senses are not seldom deluded; Phantasy obtrudes, falsity; *A man dreams and thinks he eats* (saith the Prophet) *and awakes and his soul is empty*: Man is not so sure he eats when he *thinks he eats*, as he certainly knows he thinks, when he *thinks he thinks*; and if he be sure he *thinks*, he is sure he *I s*, for *Thinking* is an *Operation* and flows from *Being*.

Right thoughts of a
right Spirit
Acts 8. 21
Psal. 51. 10

Prov. 23 7

And as naked *Thinking* is the surest argument of *meer Being*, so is *well-thinking* (if our Text be true) an Evidence of *Wells-Being*, *Right Thoughts* (as this Scripture calls them) of a *Right Heart* and a *Right Spirit* (as other Scriptures call it,) ^{for} (saith the Holy-Ghost) *As a man THINKETH in his heart, So is He.* Sect.

The Righteous mans Evidence.

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SECT II.

NOW this *Self-sight* or *Self-discerning*, as it is onely to be had Self sight how to be had. and made in the *Looking-glass* of thine own Thoughts, so onely by the *Eye* of thine own soul, for *what man knows* (saith the Apostle) *the things of a man, save the Spirit of man that is in him?* Yet must that *Light*, that makes manifest, be held rightly to thee, 1 Cor. 2. 11 *even the word of God* Ephes. 5. 13 *which is quick and powerful and is a discerner of the thoughts and intents of the heart:* so also must that *Spirit*, Hebr. 4. 12 *that searcheth all things*, give thee 2 Cor. 2. 10 *visive power*, and help thee in the search, (as *David* saith, *Search me, O God, and know mine heart, try me, and know my thoughts.*) For this is the *Spirit of Wisdom and Revelation* (saith the Apostle) not onely in the *knowledge of God*, but also of our Ephes. 1. 17 and 18 *selves; that the eyes of our understandings being enlightened, we may*
B 2 know

Right Thoughts

know not onely what is the hope of his calling, but also what is his working in us. Wherefore, Reader, though the Author know not what thy spiritual state is, yet for the loves sake he bears thy soul which he knows to be *inestimably pretious*, most earnestly desirous he is to meet and help those *Self-discovering Thoughts of thine*, by these few Thoughts of *His*, here presented to thy view, and to thy value no farther than they carry the Evidence of that *Word which shall judge thee at the last day*; Praying that as thou readeſt, thou may'ſt *recieve an unction from the Holy One*, that *knowing all things*, thou mayeſt not be ignorant of thy ſelf.

Sect. III.

THe Scripture ſaith, *The wiſe mans eyes are in his head, but the fools eyes are in the ends of the earth.*
 How many How Do You's do many

Eccleſ. 2. 14

Pro 17. 24

The Righteous mans Evidences

many make (for which they will one day make but a sad account) without bestowing one poor hour in a Month or year in a profitable *Howv Do You* upon their own souls, which if thou thy self neglectest, though I might say (with the Prophet) *Who shall pity thee, who shall bemoan thee, Who shall go aside to ask thee Howv Thou Do'st;* yet (mee thinks) it greatly pities me for the multitude of Our *Wandering Iews* (miscalled Christians) that gad like *Dinah*, or rather flee from themselves, and the presence of the Lord like *Cain*, whose feet abide not in the house, their own heart, nay scarcely their own home; but *their days are consumed in vanity* (as the Psalmist speaks) betwixt making and shewing themselves fine and brave. But Oh have not such heard, have they not known that for *wandering Stars* (though they glitter like them for a season) there is yet reserved a blackness of darkness

Right Thoughts.

for ever; surely the Lord will say to such as now depart from themselves, *depart from me*; to such as know not themselves, *I know you not*.

O how *diligent* is the *Tradesman* in his *Counting-House*? and the *Country-man* in knowing the state of his *Flocks*? How anxious are *Thousands* about *Titles*, *Evidences*, *Bills*, *Bonds*, in matters of dirty *Mammon*, yet prodigiously careless as to what Scripture calls *pretious*; *Faith*, (2 Pet. 1. 1.) *Promises*, (2, Pet. 1. 4.) *Souls*, (Psalm 49. 8.) *Christ*, (1 Peter 2. 7.) Never so much as asking themselves, or others, for any *Evidences* for Heaven, or *what they might do to be saved*? like those that *prepare a table for a Troop*, but forget *Gods Holy Mountain*; Our Thoughts are with *Martha*, cumbred about many things, But O when shall we make choice of *Maryes* part? What looking amongst others of *the natural*

Isaia 65. 11
Luke 10 41
43.

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tural face in a glass? Mean while
Gods glass thrown by; the *Souls* James 1. 23
complexion never enquired after;
Its state not searched into, even
 though the most *offensive excrements*
 of nature are diligently examined
 for the discovery of the *vile bodies* Phil. 3. 21
 condition, when threatened with
 the least hazarding distemper; and
 the *Soul*, the Soul of man drudg-
 ing at all this. Ah poor Soul who
made thee the Keeper of all these Vine- Cant. 1. 6
yards, while thine own is unkept?
 What *spending of time* amongst co-
 theers, *Athenian like, in hearing and* Acts 17. 22
telling some new thing? who, mean
 while, are never acquainted with
 the *Old Man*, who hath so long Eph. 4. 22
 dwelt in their own bosoms. What
looking (like the Mother of *Sisera*) Judg. 5. 28
out of their windows (and like that *heart's look-*
curled woman the wife of Ahab) *ing out, not*
yet not in at their hearts? *looking in.* 2 Kings 9. 3
 There, are
 are open Casements; here, are
 brazen shuts, and *Iron sinnews* to
 keep all close, even from their own

Isaiah 48. 4

B4

cys.

Right Thoughts

eyes: What *buify* inquiries by unconcerned *Idlers* after Alien and Foreign things, like his in the Gospel, *And what must this Man do?*

John 21. 31 yet I *hearkened and heard*, but they *spake not aright*, no man repented him.

Jerem. 8. 6 *saying, what have I done?* or how shall I do? *Intelligencers* from abroad are gladly received, those in mens own breasts are *checked and choaked*.

What will become of such and such *Interests*? what will times come to? what will become of

Trade? such and the like are frequent Inquiries. What will be

the issue of this mans Contest, and the other mans *Law suit*, Nay of

this *Cock-Fighting*, or that *Horse-race*, of this Game at *Cards*, or that

Cast at *Dice*? But where shall I meet the Man or Woman that *seriously*,

that seasonably cries out, but what will become of my own

Soul, my immortal Soul to all eternity? *What will you do in the end?*

Jer. 1. 35 this is a Query of Gods putting to

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us, and methinks (amidst all other
our Inquisitiveness and Curiosity)
we should not neglect to put this
to *Our selves.*

Alas! how deplorable and la-
mentable a thing it is, that Man
that *would be wise*, should be so
vain? he greedily drinks in the
knowledge of all about him, yet is Job 11 14
willingly ignorant of himself. If
man do but meet a *Ghost* (if his met-
tle will serve him) he presently
cries out, *In the name of God what
art thou?* yet carries a *Spirit* a-
bout him every day, whereunto
he never moveth that Question.
Miserable man that thou art! Is
thy Conscience such a *Fiend* to
thee, and thine own Soul such a
gaily Ghost, that thou dardest not
stay to talk with it? Put thy self to
it: Temptation will put thee to it,
Affliction will put thee to it: death
and Judgement will put thee to it,
and ask thee plainly what thou art?
Ask thy self beforehand, that thou
mayest

mayest know what to answer them
that ask thee.

Sc&. IV:

Self know-
ledge neces-
sary.

2 Cor. 13 5

Surely that Antient, Apostolick,
may pass for a Catholick chal-
lenge & κ' ἐπιγινώσκετε ἐαυτὸς Know
you not your own selves? you know
your conditions and outward con-
cernments, do you not know your
spiritual state? you know your
Heras, do you not know your
Hearts? you count your Coin, take
you no account of your Consciences.
you try your Gold, do you not prove
your Faith? nay more, you are ac-
quainted abroad, and knew others,
know you not your own selves?
Must that needs be true of you, that
is said of the Witch in the Fable
that she wore eyes when she went abroad
and still laid them by when she came
at home? you take upon you to judge
one another, to know the hearts, and
fore know the ends and future state and

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11

of others; and know you not your
own selves? surely God may say to
that his Officer (though a bribed
one) that *self-discerning power* and
faculty, that he placed in mans
breast, as sometimes he did in a-
nother case, *who is blind as my ser-*
vant, or deaf as my Messenger, that
I sent? seeing many things, but thou
observest not the one thing that
more concerns thee than all other
things. But God knows thee,
though thou know not thy self;
and will tell thee what thou art (as
Abijah did *Ieroboams* wife) whether
thou make or take thy self to be ano-
ther; And that *Bribed Officer* will
(one day) do his office, and will
make thee, too late, to know thy
self, when thou wilt not know what
to do with thy self. Thy tormented
tongue will then tell thee, what
this little Treatise would fain ac-
quaint thee with, in a better sea-
son, and more to thy profit, yea
and those very thoughts of thine
that

Isa. 42, 19
10

1 Kin. 14, 3

Luke 16, 24

mayest know what to answer them
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Sec. IV:

Self know-
ledge neces-
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2 Cor. 13

Surely that Antient, Apostolick,
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lenge & κ' ἐπιγινώσκετε ἐαυτοὺς Know
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of others, and know you not your own selves? surely God may say to that his Officer (though a bribed one) that *self-discerning power* and faculty, that he placed in mans breast, as sometimes he did in another case, *who is blind as my servant, or deaf as my Messenger, that I sent? seeing many things, but thou observest not* the one thing that more concerns thee than all other things. But God knows thee, though thou know not thy self; and will tell thee what thou art (as *Ahijah* did *Ieroboams* wife) whether thou make or take thy self to be another; And that *Bribed Officer* will (one day) do his office, and will make thee, too late, to know thy self, when thou wilt not know what to do with thy self. Thy tormented tongue will then tell thee, what this little Treatise would fain acquaint thee with, in a better season, and more to thy profit, yea and those very thoughts of thine that

Isa. 42, 19
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1 Kin. 14, 2

Luke 16, 24

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that thou wilt by no means put thy self upon the trouble now to reflect upon, will turn upon thee, and fly in thy face, and gnaw at thine heart as so many *never dying wormes*, and roundly tell thee then, what they might have told thee before, even before thou hadst *come into that place of torment*. Those thoughts thar are now thy *pulse*, thou mayst *try thy self* by them, will then be thy *pain*, thou wilt *torture thy self* with them. *Son remember*, said *Abraham to Dives*, Oh thy *Memory* will then be thy *Miserie*, and thy *thoughts* thy *torment*. Those *thoughts* of thine that might now make a *Jury* whilst, if thou be cast, thou hast time before thee to *sue out thy pardon*, if thou *empannell* them not for this better service, they will then turn thy *Executioners*, when there will remain neither *help* in thy self, nor *hope* in God, for thee. Oh then thou wilt think of thy *Soul*, thy *Sin*, thy *Misery*, *means neglected, mercyes abused*.

Verse 25

Pr 5 11 12
Jer. 2 5
Psal 50 21

The righteous mans Evidence.

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Reader, pause here, and think of what is past, before thou proceed (*awheth's no let*) Thou canst not endure to spend *a little time* now in the displeasing work of *self-Reflection*, whilst self Reflection might do thee good; And *canst thine heart endure* to spend *an Eternity* in the same work to a worse end, save that Eternity can never be spent? My heart is enlarged to thee, O Reader, fearing thine may be straightned towards thy self, yet do but promise me that thou wilt well weigh this one word, *what the work of thy thoughts will be to all ETERNITY*; (if thou shouldst miscarry) I say to ETERNITY; And I will leave the *porch* of my discourse (built larger for thy sake then was intended) and so lead thee to its *principal parts*.

Think now what thy eternal thoughts will be if thou miscarry.

CHAP.

CHAP. II.

*Damneeth this licentious principle
that Thoughts are free.*

Sect. I.

Thought's
FREE a
damned
Principle.



And now that we might make a *right Iudgement* of our selves by our *thoughts*, it will be necessary that we first *Iudge aright* of our Thoughts; and therefore we must come in the first place to *damne* that *hell-born Principle*, to the place from whence it came, **THAT THOUGHTS ARE FREE:** for hardly can I think any thing a more evident token of a *Reprobate mind* (as the Apostle call's it) then for a man to *think of his thoughts* as some will say of their words, *Our lips are our own who is Lord over us?* But I may say to all those that promise liber-

Rom. 1. 28

Psal. 12. 4

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ty to their thoughts, as the Apo-
 ple speaks in another case, *Whilst*
they promise them liberty, they them- 2 Pet 2. 19
selves are the servants of Corruption;
 for as we shall find, the first stir-
 ings of grace are in thoughts, 'tis as
 true that the first motions of Corru-
 ption are there also; for *Lust con-* James 1. 14
ceives (saith the Scripture) and then
brings forth sin. Thought is the
 Cockatrices Egge (as the Prophet Iai 59. 49
 calls it) that *Breaks forth into a Vi-*
per. And thus are they miserably
 requited by their own thoughts be-
 ing themselves *Enslaved* by them,
 to whom they *proclaim* a liberty.

In this discourse we shall soon
 see that *Thoughts* are the *Test* by
 which God will try us, and we
 should try our selves; Now as
 Thoughts are reckoned amongst
 the highest acts of the mind, so Re-
 verie *Thoughts* are ranked in the
 highest order of *Thoughts*, and hence
 will clearly follow, that *thoughts*
 are not right in specification, that as
 to

Thoughts
 not right,
 except we
 think aright
 of our
 thoughts in
 this point.

to this Principle are not so in *reap-
plication*, that is to say, That God
will approve the *thoughts* of no man
that thinks He is unaccountable to
God for his *thoughts*, for if the
Thoughts of the Righteous be right
(as our Text speaks) it follows that
he that *thinks not in this very point*
aright of his thoughts, is *unrighte-*
ous. And now let the *unrighteous*
for sake his thoughts, even these *un-*
righteous thoughts of his thoughts
for as Scripture mentions a judge
ing of *unrighteous thoughts*, so
this surely is an *unrighteous judging*
of Thoughts, for any man to think
that his *thoughts are Free*. No, no
but the very *thought of foolishness* is
sin. An heart that deviseth wicked
imaginings, is one of the seven
things that the Lord hates, and it is
placed by the wise man (as the Sun
in the midst of the Planets) as that
which all the rest do derive, what
they have from. Evil thoughts are
iniquity to Those that harbour
them

Isaiah 55 7

James 3 4

Evil thou-
ghts are sin
to us.

Prov. 24 9

Prov. 6 18
Abomina-
tion to God

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redn them. They conceive mischief,
 God their thoughts are thoughts of ini-
 to man quity (saith the Prophet;) And as
 ble to they are iniquity to themselves,
 f the so the thoughts of the wicked are an
 right abomination to the Lord, as Solo-
 s that mon saith. This was the Grand
 point wickedness and great Condemnation
 ight of the old World. God saw that
 teous the wickedness of man was Great, for
 e un the imagination of the thoughts of
 ghts his heart was onely evil continually,
 udge and therefore it repented God that
 he made man, and it grieved him at
 dging his heart.

Isaia, 53. 7

Pro. 15. 26

Condemn-
 ation of the
 old world

Gen, 6, 5

Verse 6

think The evil thoughts of our hearts
 , no grieve God to his heart; and surely
 ness a man hath great reason to repent of
 wicked that, that made God to repent that
 avenge be made man.

it is 'Tis a sad complaint that God
 e Sun makes by his Prophet, I am bro-
 that ken saith God; with their whorish
 what heart, (as the fountain of their
 s are whorish practices.) Be not deceived,

Break Gods
 Reart.

Ezek, 6, 9

Jer, 4, 18

Iniquity

Jer. 4, 14 *Iniquity is bitter, when it reacheth the heart, and so must our sorrow for thought sin be, if, we ever be saved. If thou have thought evil, lay thine hand upon thy mouth, naught upon thine heart. Wash thy heart from wickedness that thou mayest be saved, how long shall vain thoughts lodge within thee? If a man may think himself to Hell by vain thoughts, what shall we think of vile thoughts? for even vain thoughts lodg'd and allowed, are plagued and punished by such vile thoughts oft times as are abhorrent to nature, as it is said of the old Romans, they became vain in their imaginations, and God gave them up to vile affections.*

Exclude
from salva-
tion,

Ro. 21. 26

SECT. II:

God knows
thoughts

FOR the Truth is that which most likely induceth Men to think that their thoughts are free, (viz. that

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that they seem, and in some sort are
in respect of Men, doth render
them the less so in the sight of God,
who understandeth all the imagina- 1 Cor, 28, 9
tions of the thoughts, more intalli-
bly then Men do words and actions.
We know their works and their thoughts Isa, 66, 18
(saith God in Isaiah,) We may
know Mens works, but we know
not what the thoughts were, that
put them upon those works, whe-
ther for the glory of God, or to be
seen of men; But God knows both.

What though mans eye cannot And eyes
see, or his Law bind, or outward them the
weights and plumbets force the rather be-
thoughts of men, (when threat- cause less
nings or rewards may make men lyable to
act against their minds, or speak what outward in-
they do not think, yet all the world ducements
cannot make a man think what he
doth not think, God that is hima
self an Independent Agent, doth
the rather judge of the conformity
of the minds of men to his own.

C 2

by

Right Thoughts.

by those *Acts* that have least dependency upon outward Inducements, or Inforcements.

A man may seem to do many *Acts* for God, and speak many words for God, and yet onely make man his debtour, *they do it* (saith Christ) *to be seen of men*, and verily *they have their reward*, ; But he that lays out his *thoughts* upon God, and for God, he *trusts* God without a witness, and the Righteous God will place, what we thus lend to his own Account, and will pay us again in our own Coin, but with infinite Interest, Holy David had had many thoughts for God, and saith David, *Many O Lord my*
 Mat. 6, 5 *God are thy thoughts which are to us*
 Psal. 40, 5 *ward, they cannot be reckoned up in order unto thee, If I would declare and speak of them, they are more then can be numbred, so that whilst the outward Actions, if they be no more then bare outward Actions, can lock*
 for

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for no more then an *outward Reward*, there is upon *good thoughts*, which are a *spiritual exercise*, an Intail of *spiritual blessings in heavenly places*, for to be *spiritually minded is life and peace*. Here is use upon Use, for what thou *lendest* to the Lord; *Life and Peace, Salvation and Assurance*, for what can be more an uncontrollable Evidence that the man is *Spiritual* then that the *mind is so*, which Scripture calls, the *hidden man of the heart*. Rom, 8, 6

A cudgel may make a dog to let go a Bone out of his *mouth*, when it doth not go out of his *mind*; *Laws of the Land, and shame of people*, (as we say) may keep a man from committing *Adultery* in the *outward Act*, but all the world cannot keep him from committing *Adultery* in his *heart*. But the *fear of God* in a *Iosephs heart* could make him a *Gen, 39, 10* From carnal fear,

Job 31, 1

Self Love,

ter her, to lie by her, saith the Text, or to be with her; he dreaded all exterior incentives to adulterous thoughts; and so also in a *Iobs*, why then (saith he) should I think upon a Maid?

Cant, 1, 4,
E3,

Phil, 1, 23

And again, Carnal self love, if thou be a Preacher, may raise thy tongue to the high praises of Christ, and fill thy Pulpit with *Hosannas* in the highest to the son of David, but it is onely love to Christ that can make thee take him to bed and board with thee, to lay him all night between thy breasts, to remember his love more than Wine, and that not so much for that thou art to Preach upon it the Lords Day, as that thou art to Live upon it all the week, as St. Paul saith, to me to live is Christ; for 'tis one thing to prove our parts to men, and another thing to approve our hearts to God: neither are we so much to desire to evidence to others a Proof of Christ

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Christ speaking in us (as the Apostle speaks) as to find a proof of Christ living in our selves, *least* while we preach to others, We our selves prove *ἀδόκιμοι* that is, *unapproved*. 1 Cor, 13, 3
Chap, 9, 22

So then for a man to think that his Thoughts are *Free*, that is, that he is unaccountable to God for his *thoughts* (according to which God especially judgeth men) is to admit a *contradiction*, not onely to all *Scripture*, but to all *Right Reason*.

Sec. III.

Let me freely tell thee O Reader (whosoever thou art) whose *thoughts* are not right, thine heart is but an *hell*, and thy *thoughts* are but as so many *Divels*, and worse then *Devils* to thee, for First, As *Angels*, (the most *Excellent* of Gods Creatures) became *odious* Evil thoughts like Devils,
In their original,

odious Devils, by departing from God, so that our Thoughts (that in their own nature, are the *offspring* of the noble & most excellent *Mind* of man) should become

Isaia 59. 7 *Iniquity to us, and an abomination to God.* This is from our *evil heart* of *unbelief*, in departing from the *living God*.

Nature, And as Devils for their *na-*
 Spiritual *ture*, are called *spiritual wickednesses*,
 wickedness. *ture*, are called *spiritual wickednesses*,
 Ephes. 6. 12 *can enter into men* (tis said *Satan*
 Luke 22. 3 *entred into Judas,*) and fill their
 hearts (as in *Ananias* his case) *why*
 Ezekiel 18. 10 *hath Satan filled thy heart?* so also
Evil thoughts are said to come into
mens minds, and fill their hearts;
inwardly they are full of rottenness

(saith Christ.) And as Devils for their pride and power are called,

In high *spiritual wickednesses in high places*,
 places, *so also evil thoughts* are said to be
those high things that exalt them-

2 Corin. 10. 5 *selves against God, and against Christ*
 5. *(Casting down Imaginations and*
every

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every high thing, &c. and bringing into captivity every thought of the heart, &c.

And as Devils for their *number* Number, made the possessed man cry out, Legions, *My name is Legion, for we are many;* Mark 5, 9
to may Evil thoughts say, for these are called *the abundance of the heart,* Like the *swarmes of Flies* Luke 8, 30
in Ægypt, as if they were of Beelzebubs Army, who, by the Etymology of his name, is *Lord of the Flies,* and by the account of the Pharaesces, *Prince of the Devils.* Mat. 17 34

And as Devils for their *agility,* agility, made answer to God (when he demanded, *Satan, whence comest thou?*) *From going in the earth to and fro,* and from walking up and down in it; Just so may evil Thoughts say; for the *wandering of the desire* is by the *Thoughts;* they go where we cannot, Israelites in the Wilderness, yet in heart went back to Egypt. Eccl, 6, 9
Acts 7, 39

And

Vigilancy

And as Devils for their *Vigilancy*, are said to *walk about as roaring Lyons*, which are *stirring* when we are *sleeping*, (as the Psalmist observes) Therefore saith the Apostle, *be vigilant*, so the worldlings thoughts are at work while himself is asleep, for as *his days are sorrow*, so *his heart taketh not rest in Night*, for a dream comes through the multitude of business; And oh how often cause have we to be troubled, when we awake, for the *Thoughts of our sleep*, as *Nebuchadnezzar* was with his *Thoughts in his sleep*?

Disturbing
in Good

Matt 13 4

Luk 11 33

And as Devils for *disturbing in good duties*, are called *the Fowls of the Air*, that *steal away the word*; such are evil thoughts, and so do they; As when *Hannab* was a *Praying*, *Elie's* thoughts were running upon that, that was neither charitable nor true, (*viz.*) *that she was drunk*. And when *Simon* should

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should have been minding what Christ was a saying, his Thoughts were wandring, He said within himself, if this man were a Prophet, he would have known who and what manner of Woman this is that toucheth him, for she is a sinner. Vain thoughts can dog us when and where vain company cannot come at us, even in our closest places and performances.

Luke 5 37

And as Devils are signalized for disturbing us in what is good, so for tempting to evil, (therefore Satan is called ὁ πειράζων The Tempter,) so every man is tempted (saith the Apostle) when he is drawn away of his own lust, and enticed; so that Evil Thoughts are our Tempters as much as He, and we should belie the devil should we say otherwise: for they have made ready their heart like an Oven, saith the Prophet; What though Satan bring the Fuel, yet men put it into the Oven,

Tempting to evil,

Marth 4 3

James 1 14

Hosea 7 6

Right Thoughts

Oven, and stir it about by their own Thoughts, in their own hearts, so that if He, like a cunning Baker, seem to sleep all night, (as 'tis there expressed) yet he knows that they will tend it, and so look to it, that in the morning it shall burn like a flaming fire.

And as Devils, when they have been Tempters will be sure to be Accusers, (so that, as many men are called by such a name, *Alias such a name*, so Satan is called *Rev 12 10* Tempter, alias the Accuser) so also are Evil Thoughts. Their thoughts mean while accusing, &c. as the *Rom 15 2* Apostle speaks.

And as Devils are Tormenters as well as Tempters and Accusers, and tormenting, *Matt 18 34* so also the Thoughts of the damned shall be a principal part of their torment, Son, remember, &c. saith *Luk 16 25* Abraham to Dives, that is, bethink thy self, &c.

And

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And thus have we seen that *Evil Thoughts are as bad as Devils*; yea that they are worse then so, we shall now make appear in a few lines, and so conclude this head, And that,

Yea worse
then Devils
to us

In them
selves

Psalm 14

James 2

First *in themselves*, (in some respect) Let me tell thee O Reader, that thy thoughts may be guilty of *such a sin*, as *Satan himself is not*, nay cannot be guilty of, for saith the Psalmist. *The Fool hath said in his heart, that there is no God*; whereas the Apostle saith expressly that the *Devils believe and tremble*. And Oh that we could tell how to bewail it sufficiently, that there should be more *Atheisme* in one heart upon Earth, nay in one thought, than in all the Devils of Hell. We pitty others when possessed with *Evil Spirits*, how much more should we lament bitterly over our own selves when possessed with *Evil thoughts*, in some sort worse then the worst of spirits.

And to us

II. As to those whose Thoughts they are, For these are the Heifers wherewith Satan Ploweth, whose Temptations could onely disturb, not desirey us, If our Thoughts did not take them in (as the Trojans in the Story, the deceitful Horse,) and make them ours; so that our Destruction is of our selves (as the Prophet speaks,) for if Satan cannot know our Thoughts (without us) much less can He force them, But as Christ saith in one place, *You are of your Father the Devil, and his Lusts will ye do,* so the Prophet saith in many places, *that in and after the imaginations of their own hearts they do and will walk;* So that as Christ saith, the Devil is the Father, the Apostle makes mans heart to be the Mother, which receives the Temptation; and Thought the Womb that Conceiveth and Hatcheth it, when he saith, *Lust when it hath conceived bringeth*

Hosea 13 9

John 8 44

Jerem 7 24

Chap 9 14

Chap 11 8

and 13 10

James 1 15

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bringeth forth sin, whereas were
th *ie a Cordial crying out*, as by
the *forced Damoſel* in the Law, or Deutero 23
24 25
the *Apostle* in the Gospel, *Oh*
wretched man that I am, who ſhall Rom 7. 24
deliver me? God would lay the
ſin upon Satan, and not upon the
Soul diſturbed by, and afflicted
with it.

Now then ſince *Evil Thoughts*
are as ſo many *Devils*, and worſe
then *Devils* to us, let us dread them
as we do the *devil*; *reſiſt* them as we
ought to do Him, and *Pray* againſt
them as we would againſt Him, &
when they break into our hearts
(which are ſuch unruly and *untam-*
ed Evils;) let us ſerve them as
the People of a Countrey Village
would a ravenous Wolf, or cruel
Bear, that ſhould break into their
Town, all the Town would be
after them, either to *kill them in*,
or to *force them out of it*.

And

Pro 23 16

And since *the Heart* is *the thing*
that God Principally requires, and
and that out of it are the Issues of

Prov 4 23

Life, Let us keep the Heart with all
keeping; and be choice of our

Mal 3 16

Thoughts as of Gods Crown-
Jewels.

27

Phil 4 8

And now finally Brethren, what-
soever things are true, whatsoever
things are honest, whatsoever things
are just, whatsoever things are pure,
whatsoever things are lovely, what-
soever things are of good report, if
there be any virtue, if there be any
praise Think of these things.

CHAP. III.

Sheweth the Thoughts of man to be the Soules Pulse, and that they evidently discover his Inward estate.

SECT. I.



On see then where this wisdom is to be found, and where is the place of self-understanding. Reader,

Thoughts
the Soules
pulse

Thou art before the Lord, dost thou unfeignedly desire to know thy self truly? then say not in thine heart, who shall ascend, or who shall descend to tell thee, whether of the two, Heaven or Hell shall be thy place and portion; As the words are nigh thee even in thy mouth, so the Thoughts are nigh thee, even in thy mind; for what

Romans 14
6. 7. 8.

D

Christ

Christ saith of thy words, I may
 Mar. 12 37 say of thy *Thoughts*, By *thy words*
 (saith the text) and by *thy thoughts*
 Verse 34. (saith the reason of the text) *Thou*
shalt be justified, & thou shalt be con-
demned. For out of the abundance of
the heart doth the mouth speak. If then
thy Thoughts be Right, Thou art
Right. The thoughts of the Righteous
are Right. All the Righteous have
Right Thoughts; and All, whose
Thoughts are Right, are Righteous.

Thoughts,
 our neigh-
 bour-hood

'Tis a *Laudable fairness* in our
 Law, that it puts *All Tryals* for
Life and Death, upon *God and the*
Countrey; that is, the *Neighbour-*
hood. This little Book allows
 thee the *Birth-right* of thy *Native*
Law in thy *greatest tryal*, more
 Important then for *Life & Death*.
 Tryal by
 them fair. 'Tis for *Salvation* or *Damnation*.
 Thy *Thoughts* are thy *Neighbour-*
hood, they walk & talk with thee,
 they know thy *lying down*, and thy
rising up; Put thy *Soul tryal* upon
 God

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God and them, and God send thee a good deliverance.

SECT. II.

A Nabalslike Heart may seem sometimes to put forth a liberal hand, and make a Feast like a Prince, yet shall not a Churl be the more called liberal, The liberal man deviseth liberal things. He onely is the liberal man that hath the liberal mind, whose thoughts are free in a better sence, then the old saying hath it; 'Tis not the drawing of the Purse to the Poor (though that must be too where there is a Purse,) but the drawing out the Soul to the Hungry, that is true Charity. Two Mites bestowed with one truly Generous and Liberal thought, is a righter Almsgiving, then the giving of the two Hemispheres of the whole world, would be without it.

Instances of
charities

1 Sam 25

26

Isaiah 32 5

Isaiah 32 8

Liberality

Isaiah 58 10

Mark 12 22

D 2

SECT.

SECT. III.

Envy

Pio 26 25

Psal 55 21

Gen 50 20

Isaiah 10 7

THE *Envious* may carry smooth,
 and speak fair, yet never a
 whit the more to be trusted if there
 be *seven Abominations in the heart*.
 The *Oyl* of smooth words may
 float at top, whilst *Waters of strife*
 are at bottom, *war in his Heart*:
 His words *kind*, his thoughts
Cruel; now *He is* what his *thoughts*
are. 'Tis not said *as a man speaketh*
with his tongue, but as a man think-
 eth in his heart *so is He*. Nay such
 are Evil whose thoughts are so,
 though God turn the *fruit of their*
Heart to good, to those to whom
 they intend evil, as in *Ioseph's* case,
 'Ye thought Evil against me, saith
 He, *But God turned it to good*), and
 to His own *Glory*, to whom they
 intend dishonour; as in the *Assyri-*
ans (*howbeit He meaneth not so*,
 neither doth He think so,) He was
 what

what his thoughts were : on the other hand, *Joseph* was a *good Brother* to them, that had been otherwise to him, though his carriage were coarse, and his *speaking* rough, for He *thought* them good, and *meant* them well. And thus

Goodness

God himself when *He sheweth his People hard things*, and (it may be

Isiah 60 3

incurs their *hard thoughts*, yet then he approves himself to be a merciful Father, and a tender friend by his gracious thoughts and tender purposes, *I know the thoughts that* Y

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think towards you, thoughts of peace,

And as He thinks in His Heart to

is he, though they think hardly of

him) his thoughts are of Peace,

and He is the God of Peace.

Rom 15:32

and thought, though not in word.

§ 4 IV.

and the patient of original loss

The impatient are not always

Insignificance are not always
Chimereus, but sometimes like

from 178 Children that declare their

Robert C. Johnson, Jr. - dog-

D3 / 4082

doggednes, by not speaking at a'l, as well as by speaking doggedly. 'Tis Job 36 19 said of the Hypocrites in Heart, they cry not when God bindeth them. He Pro 23 35 strikes them yet they will not be thought sick, and beats them, yet they seem not to feel, they have not grieved, they make their faces harder then a Rock; yet are never the more quiet; never the more patient; for, mean while, their minds fret, their thoughts boil within them, their Hearts are lifted up, therefore Habak 2 4 they are not upright. Their thoughts are froward, and so are they, for as a man thinketh in his Heart so is he. The foolishness of man imagineth his way, and his Heart is set against the Lord. He frets in heart and thought, though not in word.

Patience.

On the other hand, you have heard of the Patience of upright Iob, yet how often did His Impatience (like some Mens sickness) break out at his lips, when the distemper had made

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made no mortal seisure upon his heart; for search but his *Heart* and his *History* to the *bottom*, and you shall find it full freight with *thoughts* of *Penitence*, of *Patience*, of *Piety*, of *Humility*, full of *God-exalting*, *self abasing* thoughts, thoughts of calmness and sweetness towards God, and onely of bitterness and Indignation against sinful self. Behold I am vile, what shall I answer thee? and again, I know that no thought can be withheld from thee: who is he that biddeth Counsel without knowledge: I have uttered that I understood not, wherefore I abhor my self, and repent in dust and ashes.

Job 40 4
and
42. 2 3 6

Señ. V.

Solomons strange woman keeps a stir about wiping of her mouth, whilst she never regardeth the cleansing of her thoughts; She can talk of

Uncleanness
Pro 30 20

Prov 7 14

D 4

Peace.

Verse 18

Rom 13 14

and 8 5

Chastity

Job 31 1

Peace Offerings, and of Her paying
 her vows in the day, and think the
 same moment, of pleasing her
 brutish Lust all the night, Come
 let us take our fill of loves till the
 morning. Her thoughts were un-
 clean, and so was she. What-
 ever mens garbes and pretensions
 are, how demure soever their de-
 portments, how mortified soever
 their appearances, they whose pro-
 foundest thoughts, are how to make
 provisiⁿ for the Lusts of the Flesh,
 are fleshly, and they that domineer
 the things of the Flesh are after the
 Flesh; On the contrary, Chastity
 will not onely make a Covenant with
 his eyes, but will not allow himself
 so much as to think upon a Maid.
 His thoughts were Chast and clean
 and so was He.

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SECT VI.

THE Covetous walk not always in open and in naked view for every one to see, perhaps not for themselves; but often wear a Cloak (as the Apostle calls it) a Cloak of zeal, and seeming sanctity, as *1 Thes. 3* *lehu*, and others. Their thoughts boil, but their fervour of their spirits is, for the serving of themselves, not the Lord Jesus Christ; *Iudas* talks of the poor, but he thinks of the purse, and of his Prey; yet he carryed it so plausibly that the *Eleven* suspected themselves more than Him. Mens Hearts may be exercised with covetous practices, whilst their hands seem not so, They come & sit before the Lord as his people, but their hearts run after their covetousness; nay, their hearts are not but for their covetousness, as the Prophet smartly expresth it. They may talk of better things, but their thoughts

Covetous

ness.

1 Thes. 3

John 12 14

2 Pet. 2

Jer 23 31

Jer. 22 17

Right Thoughts

thoughts are for no other, their tongues may run of heavenly things, but their thoughts still run after their covetousness. Their thoughts

Matt 6 31 are for to morrow, what they shall eat, and what they shall drink, and where with they shall be clothed. Their

Psal 49 11 Inward thoughts are that their Houses and Inheritances are to them and their Heirs for ever. Such are the thoughts that they drown their Souls in, and buiry themselves in

Phil 3 19 alive, working like Moles underground, & if they sometimes appear above ground, they are not in their Element, till rooting in the earth again, they mind earthly things. The

young man in the Gospel, His tongue ran of Heaven, What must

Mar 10 17 I do that I may inherit Eternal life? but his thoughts ran after Earth, if I go with this Christ I must forgo my Estate, if I cleave to Him, I must leave that: He went away sorrowful, for he had large Possessions.

But

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at faith God to his People, *Be-
are there be not in thy wicked heart* Deut 15 2
thought, &c. which he there cau-
tions in this case of Covetousness.
A Covetous thought reigning in the
heart, Allowed, Loved, Liked,
Maintained, customarily enter-
tained there, is the Evidence of a
wicked Heart, of a bad man, for as
man *thinketh* in Heart so is He.

S. a. VII.

THe Proud person may betryed
by his Thoughts, be he never
so much in the disguise of his vo-
luntary humility. His thoughts do
well and rise high, whilst He cring-
eth low, like those in *Isaiah* who *Isaia 58 5*
hung down their heads like Bulrushes,
yet their Hearts were lifted up in
proud thoughts against God, as if
they were in their Debts for
their formal devotions; where-
fore have we fasted, say they, and
thou

Pride,

Right Thoughts

- thou takest no notice? The Pharisee was the worse for his good thoughts of Himself; God I thank thee, **Luk. 18. 11** am not as other men; Yea, and thousands in the world have cause enough to think ill of themselves if they had no more then their thinking too well of themselves. God will punish the fruit of men's stout hearts; now the fruit of the stout heart is in the same place explained to be the proud thoughts. The Psalmist complains, the wicked ed through the pride of their Countenances will not seek after God, God is not in all their thoughts. He fetcheth proof of their wicked pride from their Godless thoughts. The proud Prince of Tyrus did set his heart above the heart of God, in high thoughts of Himself, as the Sequel there shews. But the best Men on the contrary are least and lowest in their own thoughts. Thus Abraham, **Gen 18. 27** but dust and ashes. Jacob, less than
- Isai. 10. 18** compared with the 12
- Psal. 18. 4**
- Ezek. 28. 26**
- 22. 82**
- Humility**
- and 23. 10**

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the least of Gods mercyes. David, a worm and no man. Alaph, a beast before thee. Agar, more brutish then any man. Ilaiah, a man of unclean lips. Paul, the very least of the Apostles, but the chiefest of Sinners: Put on humbleness of mind, saith the Apostle. The Humble man is humble in mind, and lowly in heart and thought as Christ was, for as a man thinketh in his heart so is He.

Psal. 22. 6

Psal. 73. 22

Prov 30. 2

Ilaiah 6. 5

1 Cor. 15. 9

Collo. 3. 12

Mat. 11. 19

SECT. VIII.

Blessed are the pure in heart, saith our Saviour, they shall see God. Are thy thoughts holy? then thou art happy. In a good mans heart there is a good treasure, and the Psalmist tells you what it is, How pretious are thy thoughts, O God, unto me? But for the wicked, God is not in all his thoughts, therefore the heart of the wicked is little worth, and he, whose Heart is little worth, is wicked,

Purity.

Matth. 5. 8

Mat. 12. 35

Pl. 193. 17

and 10. 4

Pro. 10. 19

SECT.

Sect. IX.

TO draw this Head towards
 conclusion, let me persuade
 thee, O man, but to judge of thy
 self, which thou *canst*, by the
 same way, that thou wouldst judge
 thy Neighbour if thou *couldst*. In
 anothers *thoughts* by as fair to
 thine eye, as his words do sound to
 thy ears, thou wouldest try his
 thoughts towards thee, before
 thou wouldst too much trust his
 words, for the wise man observes
 these two may be very wide each
 from other, *Eat and Drink saith he*
to thee, and yet his heart is not with
Prov. 23 7 thee. But God hath purposely
lockt up thy Neighbours thoughts
 from thee, to correct thy *curiosity*
 and over eager propension to Cen-
soriousness abroad, and hath said
Judge not that ye be not Iudged, but
Matth. 7:1 hath made thee *Turn-key* to thy
 own, because 'tis best for thee to

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turn often in at thine own door, for
if we would judge our selves we should
not be judged. Mans Law doth
what it can in the tryal of those
that are under *Inquest*, for discove-
ry not onely nor chiefly of the *Act*,
but the *Mens rea*, the *Intent* and
thought of the Heart in the *Act*,
whether a *Traiterous*, *Malitious*, *Fe-*
lonious Intent, and of *Malice* fore-
thought or no. When smoothe-
tongued *Simon Magus* came with
Honey in his mouth, and his well-
tuned tongue had a fair freedom
to make a plausible profession, he
was received and *Baptized*, but as
soon as the Apostle *Peter* came to
discern his thought (*Repent and*
pray God, saith he, *if perhaps this*
thought of thine may be forgiven
thee) he presently perceives that
his heart was not right, and that his
state was naught, for he saith not,
I perceive that the gall of bitterness
is in thee onely, but that thou art
and in the bond of Iniquity. Sect.

1 Co. II 34

Acts 8. 13

Verse 23

Verse 23

Sect. X.

IN one word, as the *Pulse* of the *Thoughts* derive immediately from the Heart, both as to *Temper* and *Dis temper*, the one in a *physical* the other in a *moral* notion and respect, and wert thou but as careful and *skilful* to observe thy *flowing thoughts*, as thy *Physician* is to examine thy *gliding pulse*, thy *Thoughts* would *less often* deceive thee, then thy *Pulse* him, and thou needest not be so much at a loss as the most are for the knowledge of thy spiritual and everlasting state, having so *fair an Index* to Eternity so near at hand. *Commune then with thine own heart upon thy bed, and be still.* 'Tis Scripture Counsel, and it will never hurt thee to take it. Thy thoughts may talk with thee when none else will, when none else can, when there

Psalm. 44

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is none but God, and thou, and they together: Thy faculty will be true to thee, if thou be so to it, thy Thoughts will not flatter thee if thou do not daub with them; but and if thou dost, God will not. And so I pass to the next.

CHAP. IV.

Proves that the Iudgement that God passeth upon Men is by their Thoughts.

Sect. I:



Wouldst thou then O Man, Try thy self by the same Measures that God will try thee, and Iudge of thy state, as He judgeth of thee, who judgeth not according to the appearance, but judgeth righteous-
 E judge.

Right Thoughts

judgment? Let me tie thy thoughts
and thee together again. For the

Jer. 17. 10
and 11. 20

Lord searcheth the heart & tryeth the
reins, those reins the P^a mist speak

Psal. 16. 7

of, My reins instruct me in the night
season, His solemn thoughts and
serious self-reflections. Those are

they that God tryeth, and thee by
them. O Lord thou hast searched

Ps. 139. 1 2

me and known me, thou understandest
my thoughts afar off; As Christ
said to Nathaniel, I may say to o
thers in other cases, before thou

John 1. 48

Philip called thee, I saw thee when
thou wast under the Fig tree, so be
fore others called thee to the Ale

Bench, or into the Whore House, he
saw thee, he knew the propension

of thy Thoughts, the motions in
thy mind, the tendency of thine

heart, He understandeth thy thoughts
afar off, and by these He dooms

sentenceth, and judgeth thee
though (to speak strictly) God

judgeth of us or knows us by
pure

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pure and simple intuition, abstractly as well from *Thoughts* as from words and actions, that is, *He needs no more any thought or thing, then he doth any man, to testify of* John 2. 25 *man, for He knows, as what is in man, so what man is, by a more perfect way than discursive inference, or argumentation. He knows all things in their principles before they operate, For known unto the Lord are all his works from the beginning.* Acts 15. 18

Sec. II.

THoughts have feet, they have a tendency, be they good or evil. *The thoughts of the diligent tend to plenteousness, the Lord takes notice of the tendency of thy thoughts, and counts thee gone the same way that they go. The Gentiles are said to walk not onely after but in the vanity of their mind.* Thoughts have feet, Prov 23, 5 can go. Ephes. 4, 17 Jer. 7, 24

E2

And

Right Thoughts

And the wicked Iews not onely
 after but *in the imaginations of their*
 Tongues *evil Hearts.* Thoughts can speak as
 well as go, Think not to say within
 your selves, &c. and God hears
 them, (Thou hast heard all their ima-
 ginations against mee, saith the
 Church) when the voice is not heard
 Hannah prayed in her Heart, and
 her lips moved, But her voice was
 not heard. Old Eli that measured
 her by the bare moving of her
 lips, misjudged her; but God had
 an eye to the Motion of her Heart.
 Thoughts can Curse too, Curse not
 the King, no not in thy thought.
 The Heart of the wicked is said to
 utter perverse things. The Holy-
 Ghost heard Ananias thoughts tell
 the lie before Peter and the rest
 heard his tongue do so, Why hath
 Satan filled thine Heart to lie unto the
 Holy Ghost? thou hast not lyed unto
 men but unto God. Thoughts have
 Hands too as well as Tongues and
 Feet

Tongues

March 3, 9

Lam. 3, 60

can pray,

Sam. 1, 13

Verse 14

and curse,

Ecc. 10, 20

19

Pro. 23, 33

and lie,

Acts 5, 3, 4

and hands.

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Feet in Gods account. *The Heart of the vile person is said to work Iniquity, and to practice Hypocrisy.* Therefore saith God of the false witness, *thou shalt do to him as he thought to do to his Brother.* David thought to build God an house, and thus God reckons, *thou didst well in that it was in thine heart.* When Esau thought to slay his Brother if his Father were but once dead, (Esau said in his heart, *the days of mourning for my Father are at hand, then will I slay my Brother Jacob*) God Books it down though he never did it. *How are the things of Esau searched out, how are his hid things sought up?* and so shall all mens be, for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts.

Isaia. 22, 6
can work,

Deut. 19 19

1 Kin. 8, 18

Gen. 27, 41

Obadiah 6

1 Chro. 28

Right Thoughts

SECT. III.

Thought,
Adultery.

Matt. 5 28

Prophanes
Psal 50, 21

Presumpti-
on,

Deuter. 29
Ex. 20

Vainity

Luke 12
16 17, 19
20

IF a man looking on a woman do but send after her an Impure thought, God writes down *Adultery committed already*, if he look, saith Christ, *to Lust after her*. If thou do but *think profanely*, he notes it, *thou thoughtest I was altogether such an one as thy self*. But I will reprove thee; I lay he observes it, and accordingly judgeth thee. It *presumptuously*, he dooms it, and thee for it. *if a man hearing the words of this curse, bless himself in his heart* (that is, in his own thoughts) saying, *I shall have Peace though I walk in the Imagination of mine heart: the Lord will not spare him, &c.* If thy thought be vain and foolish, wicked and worldly, God will pronounce thee *such as he finds that*. *The grounds of a certain rich man brought forth plentifully,*

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teously, and he thought within himself what shall I do, &c. I will say to my Soul, Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry; But Goa said unto him, thou fool, &c. It thy thoughts be Viperous and Venimous, blasphemous and malicious against the Lord and His Christ, He will damn thee for such as he finds them. *Iesus knew their thoughts, and said O Generation of Vipers, &c. Why do the Heathen rage, and the people imagine a vain thing? they take Councel against the Lord and against his Anointed, &c. The Lord shall speak to them in his wrath. &c. They Consult, He condemns, they Think, and He speaks, that is to say, speaks in judgement.*

Venimes

Mat 12:25
compared
with ver 34
Psal. 2, 1, 5

E4

Sect,

Sect. IV.

Evil men
characteri-
zed by their
thoughts,

THis was the *Condemnation of the old world*, as we have seen. Gods proof of *mans wicked-*

Genes, 6, 5

ness was from the *Thoughts of his heart*, and the punishment thereof was *proportioned* thereunto, an *overflowing scourge* upon them for that *superfluity of naughtiness* that was in them. Yet were there many

Genes, 6, 2

amongst these that because of their profession were called the *sons of God*. *The sons of God saw the daughters of men, &c.* 'Tis not what our *professions* are, or what our *Names* are, but what our *thoughts* are that the Lord looks at, and accounts of us by. 'Tis said

John 2, 23
24, 25

of our Lord Jesus that *though many beleevd on his Name, when they saw the Miracles which he did, yet did not Iesus commit himself to them, because he knew all men, and needed*

not

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not that any man should testify of man,
for he knew what was in man. The
Text saith, he judgeth of Man, by
what was in Man: Our words
proceed out of us, our professions
are on us, but our thoughts are in us;
and these are they that the Lord
Christ looks at, and was himself
(set amongst other ends) for the
manifestation of, *That the thoughts*
of many hearts might be revealed.

Lnke 2, 54
35.

Sect. V.

ON the other hand, those blessed Souls whom the Lord
Crowns with so high a testimony,
and so Honourable a Character of
being his, whom he will spare, his
jewels which he will make up, for
whom a Book of Remembrance was
written before him, they are briefly
thus described, such as feared the
Lord, and that Thought upon his
Name. 'Twas not the Name of God
upon

So the Gods

ly.

Mal. 3, 16

for 17.

upon them, but the Name of God in them, 'twas not the bare speaking of his Name, though (no doubt) they did that too, (for they spake often one to another,) but their thinking upon his Name, that God Characterizeth them from, whereas be the wicked grossly such, or Hypocrites, they are stigmatized for such as forget God.

Psal. 9, 17
Job 8, 13

Sect. VI.

God is said
to know
thoughts
as far off.

Psal. 138, 6
and 139, 2

There are two things that God is said to know as far off. The Pride of man, and the Thoughts of man. He hath it seems a severe eye upon each of these. I know their Imaginations which they go about (saith God of Israel) even now before I have brought them into the Land which I swore and of Gog, thus saith the Lord, it shall also come to pass, that at the same time shall things come into thy mind, and thou shalt

Eze 38, 10

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Thalt think an evil thought. God
reads our thoughts before they
come into our minds; and knows
what we are about to think, before
we think it; Then needs must he
know what we think, when we think;
and what to think of us too whilst
we are a thinking, before we speak
or act. The Lord knoweth the
thoughts of men that they are vanity,
saith the Psalmist, the Lord know-
eth the thoughts of the wise that they
are vain, saith the Apostle. The
variation in the version speaks thus
much, Amongst all the vain Chil-
dren of men there is not one wise en-
ough to hide his thoughts from being
known to God, and himself by them.
The thoughts of the wicked are an a-
bomination to the Lord: He cannot
keep the noisom stench of them
from the Almighty's nostrils; nor
can God endure them without de-
claring his abhorrence of them.
Who smells them at a distance
(as far

Psal 94 11

2 Cor 3, 10

Prov. 15 26

Yet abhors
evil thoug-
hts though
at a distance

(afar off, and abhors them, so they
 PROV II 20 *that are of a froward heart are an abo-*
mination to the Lord, If thy thoughts
 be froward, though thy words
 (through thy subtil or hypocriti-
 cal restraint of them) be not so;
 as appears by the Antithesis, but
such as are upright in their way are
his delight. You see then how
 God reckons men by their
 Thoughts.

Sect. VII.

We value
 men by their
 possessions,
 Our thoug-
 hts are so.

VVE value men according
 to their *Possessions*, and
 God according to their *Thoughts*.
 A man of mean parts, of low ac-
 quirements, of mean Possessions,
 we reckon a *mean person*: A man
 of high Improvements, of large
 Acquisitions, of great Possessions,
 we reckon a Great man, a *substan-*
tial person; now *Mens thoughts*
are their Possessions; and 'tis ob-
 servable

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observable that one word in the Hebrew expresseth both, therefore when the Text in Job reads, *My* Job 17, 12
purposes are broken off, even the thoughts of my heart; The Margin (according to the Hebrew) reads *the possessions of my heart.*
'Tis by patient Thoughts that we possess our Souls, under Affliction: Luke 21 19
Chast and pure thoughts that every one should possess his vessel in 1 Theſ. 4, 4
sanctification and Honour, 'Tis by believing thoughts, we possess the Lord Jesus, put him on, dwell in him, Rom. 13, 14
walk in him having received him. Col. 2, 6
On the other part; when *Jobs* Job 7, 3, 4
thoughts were restless and unquiet, rolling and tumbling from morning to evening, from evening to morning, from week to week, from month to month, then it is said, God made him to possess months of vanity. When God presented all his youthfins (as so many frightful Ghosts) fresh to his Thoughts,
then

then it is said God made him
 Job 13, 26 possess the iniquities of his youth. So
 when the Heart is full of good
 Thoughts, God calls that the good
 treasure; if of evil Thoughts, the
 evil treasure of the heart; and we
 Matt. 12, 35 value Men to be, as their trea-
 sures and possessions are.

SECT. VIII

WE Judge men by their con-
 stant Companions. *Noscitur
 ex socio qui non dignoscitur ex se*
 Now our thoughts are our constant
 Company, They are ever with us
 at Bed and Board. Company draw
 out answers from us (sometimes
 when we have no great mind to
 speak,) so do our Thoughts
 Therefore do my thoughts cause me
 answer said Zophar. These are
 Rehoboams Councillours, that were
 brought up with him from his youth
 so the Imaginations of mans heart are
 said to be; These are our Inmate
 an

We judge
 men by their
 companions

Our thoug-
 hts are so,

Job 20, 2

1 Kin 12, 8

Gen 9, 11

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and Intimates (be they good or
evil, Divine or vain) They Jer. 4, 14
judge with us, nay within us; these
are guests that never part with us,
tho' we bid a lieu to our selves: 'Tis
not till that very day, that our
treasures perish; no nor then neither
some fence, but they go with
into another world, and there
God will judge them, and us by
them. He that walketh with the wise Pro. 13, 20
the word, Men, is not in the He-
x (new) shall be wise. He that
walks with God, who gives wisdom,
and he that walks with the word
of God which is able to make a man
wise to salvation, He that hath that 2 Tim 3, 15
and dwelling richly in him, and dwells
upon it by wise and holy Thoughts
and Meditations (as the Psalmist Ps 119, 9
saith, I have more understanding
than all my teachers, for thy testimo-
ny are my meditation) as well as
that converse with wise and
mature persons, shall be wise. It thou
bind

Psal. 146, 4

Pro. 13, 20

2 Tim 3, 15

Ps 119, 9

Good thou-
ghts good
company.

Pr. 6, 21, 22 bind them continually upon thine heart, when thou goest it shall lead thee, when thou sleepest it shall keep thee, and when thou awakest it shall talk with thee, that is, wisdom shall

Gods cannot be had without theirs.

Under God thou canst not have better Company then good thoughts; nay, thou canst not have His without theirs. Thou mayst have

Company when thou canst not have good men; but thou canst not have His, except thou have good thoughts. But the companion of fools

Prov. 24, 9

(saith another Proverb) shall be destroyed; of foolish sinners without us, of foolish thoughts within us (for even the thought of foolishness is sin.) If we choote either for our

Companions especially the latter, they will undo us, and bring us under that doom of Destruction.

This made holy David choice of his Company, but curious of his

Psalm 16, 4

Thoughts. I have not sate with vain persons, saith he, but I hate vain thoughts.

The righteous mans evidence.

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thoughts, when his Company was
had his thoughts were good; Even
while the wicked was before him, his psalm. 39.
heart was hot within him, while he
was musing, the Fire burned: his
Thoughts inflame his affections
with godly Zeal; and this Holy
Fire, as by an Anteperistasis, burnt
so much the hotter for the Frost
of cursed Contrariety that was
about it. When the careful Ma-
gistrates or Officers of a Citie
break into a suspected house in the
Night time, the great question is,
what Company have you here? so
when God breaks in upon our
dark hearts, the Inquiry is, what
thoughts have you here? why do
thoughts arise in your Minds? Are ye
not become Judges of evil thoughts?

Gods inqui-
ry in mans
heart.
What thou-
ghts have
you here?
Luk. 24. 38
James 2. 4

SECT. IX.

First, God made Man to think God made
of his Maker, Remember thy
Creatour, Eccles. 12. 1

We value
things as
they suit
their ends.

Creatour, there is mans *end* and *duty* sumd up in short. God gave man a mind *higher* then o her *Animals*, that he might *mind higher* than they; a mind above other things, that he might *mind things above*. An Heathen could say, *Os homini sublime dedit, Calumque tueri iussit*. We chiefly estimate things as they suit their *Chief end*, as *Fewel* by its *burning*, a *Knife* by its *Edge*, an *Horse* by his *good heels*, &c. Otherwise though they look well, if they do not *burn well*, or *cut well*, or *go well*, we like them not; So God will have none of thy (*Naphthali* like) *goodly words* without *Godly thoughts*. We do not reckon *Parrats* or *Mag pies* *men*; because they are taught to *talk*; We know they have not *Thoughts* like *Men*, though they have *word* like *Men*; And is it possible that for a little professions sake, God should have *good thoughts*

Gen. 49 21

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and thoughts of thee, whose thoughts
are not good? Let me tell thee
once for all, He *thinks better* of
thy Oxe or Ass that in its kind
minds thee its Owner, then of thee
who mindest not Him whom
thou callest thy Lord and Maker,
(and so perhaps often swearest by
him, when thou dost not once
think of Him.) 'Tis a dismal
Charge and Challenge that, *But*
my people do not consider; They call
themselves *Mine*, but they MIND
not *Me*; Of the Rock that begat
thee thou art unmindful, and hast
forgotten God that formed thee, And
when the Lord saw it, he abhorred
them, because of the provoking of
his Sons and of his Daughters. Alas
how little do Names, Titles, Pri-
vilidges, Professions stand for in
Gods Account, where God Him-
self is not minded? As she said,
How sayest thou that thou lovest me,
seeing thy heart is not with me? how

Isaiah 1. 3

Deu. 32, 18

19

Jud. 16. 15

F 2

is

is it that thou pretendest to God,
 Psal. 10. 4 *seeing thy mind is not with him; God
 is not in all thy thoughts?*

As Gods good will towards men
 Gods good will to us in Scripture is called his being
 set out by his thoughts *mindful, his remembring, his think-*
 Ps. 115. 12 *ing upon them. He is ever mind-*

ful of his Covenant: Think upon
 Psal. 111. 5 *me O my God: Lord remember me*
 Nehe. 5. 19 *when thou comest into thy Kingdom!*
 and 13. 22
 Luk. 23. 41

So ours also to God ward. We
 Psal. 48. 9 *have thought of thy loving kindness*
 O God! We will remember thy love
 Cant. 1. 4 *more then Wine. If we have for-*

gotten thy Name, shall not God
 Psal. 44. 17 *search this out? All this is come*
 18, 20, 21 *upon us, yet have we not forgotten*
thee; our heart is not turned back.

Therefore it is said, thou meetest
 Isaiah 64. 5 *them that remember thee. A good*

God will be sure to be even with
 So ours to God. *them; They remember him, and*
he minds them. He is in their
 22. 31 *thoughts, and they are in his. But*
on the other hand, Think not O

man
 many

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man to be regarded by him that is forgotten by thee; or that God should have any good thoughts of thee, who never harbourest any good thoughts in thee, or that God should mind thy good, who never mindest God nor good? No, no, if God think upon thee it will be to destroy thee, for not remembering him that made thee. The wicked shall be turned into Hell, And all the Nations that forget God; Now Consider this all ye that forget God, lest he tear you in pieces while there is none to deliver you. Even such are the paths of all that forget God, and the Hypocrites hope shall perish. In vain is hope in God harboured where thoughts of God cannot be.

And our evil will by our not thinking of him.

Psal. 9 19

and 50, 29

Job 8, 13

Self X.

Secondly,

God looks especially to mans thoughts; Because if there be any Grace, which is called the

Grace first in the rights

seed of God in Man, it first stirs
there. The new-born babe (as the
Apostles expression is,) it first
breaths in Prayer, but it first stirs
in thought, and its stirring (as its
Nature) is before its breathing
Nay, even that privation, which
(according to the Old Philosophy)
is as it were a kind of principle of
this Spiritual Generation, begins
there. This is called a Casting
down Imaginations, and a bringing
of every thought of the heart into a cap-
tivity to the obedience of Christ
Grace, I say, first stirs in the
Thought. I thought on my ways
and turned my feet unto thy testimo-
nies. The Prodigal came to himself
before he came to his Father. First
thought of his Fathers house, and
then turned his feet thither-ward
Solomon in his Prayer (a Type of
Jesus Christ our Lord in his In-
tercession) speaks thus, If they stir
against thee, &c. Yet if they stir
within

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bethink themselves, &c. and so re-
 turn to thee, &c. Then hear thou
 their Prayer, &c. and forgive thy
 People, &c. First, they bethink
 themselves, and then return. Thus
 the Accomplishment of the new
 Covenant in the work of Grace is
 called the putting of Gods Laws in.
 to mens minds, and the writing them
 in or upon their hearts. The Greek
 word signifyes, I will give them
 into their Thoughts, and write them
 upon their hearts. Thoughts are
 the Gate and In let to all the affe-
 ctions. Grace first knocks at this
 door. Therefore also the word of
 Grace, which is the great Engine
 for the foresaid Privation, and the
 very Seed of Regeneration is called
 Kei Tindō ēv θυμῷ σου καὶ ἐν νοῷ σου
 χαρὸς ἰσας a strict and curious observer
 of the thoughts and intentions of
 the Heart. And if Gods Word be
 such, sure God is so.

Hebr. 8. 10
 διὰ τοῦ νό-
 μου μου ἐν
 τῇ διανο-
 ῇ σου

1 Cor. 10, 9

1 Pet. 1. 23

Hebr. 4, 12

Sect. XI.

God principally requi-
reth the
heart,
Therefore
especially
looks to the
thoughts,

Prov: 23: 26

Deut: 32: 46
47:

Ps: 119: 41

Thoughts
can reach
farther than
deeds can,
& God re-
quires our
most,

THirdly! God principally re-
quires the Heart, and there-
fore especially looks at the
Thoughts. Thoughts to the
Heart are as *motion* to the *Watch*,
Sailing to the *Ship*; and 'tis those
that render these valuable. *My*
Son give me thy Heart. We must
give God our *Hand* too, and our
All, but our *Heart* in *All*, and a-
bove *All*. Thus set your *Hearts* unto
all the words, &c. for is it not a vain
thing for you, because it is your life.
We must lift up our *Hands* too to
Gods *Commandments* (saith David)
but especially our *Hearts* and
Thoughts, and therefore he ads,
and I will meditate in thy Statutes.
Our *Thoughts* can reach farther,
than our *Deeds* can, and God re-
quires and looks for our *utmost*.
The poor Captivated Souldier
when

When he cannot get to his party;
 he can think of his party. As the ^{Psalm 137}
captives in Babilon could think of 1: 5: 6
 ion, nay could not but think of
 : the Apostle *captivated to the*
 the Law of sin by the Law in his Mem-
 the ers, did yet with his MIND serve Rom: 7: 25
 the Law of God. And God minds
 how your minds stand,
 which way they serve, to the
 World or Heaven, Sin or Holi-
 nels, Christ or Belial.

Sec. XII.

Furtherly;
 Thoughts are the primary pro-
 ductions of the Mind, and ^{Thoughts}
 heart, therefore God principally ^{the Hearts}
 yes these. Of old times the first ^{primary?}
 born, were under Gods especial ^{productions}
 Exod: 13: 2
 ye. The Hebrews call sparks, ^{First born}
 the Sons of the burning coal, as you ^{Gods part,}
 may see by comparing that Text
 in Job with the Margin. The ^{Job 5: 2}
 thoughts are the sparklings of mans
 Mind,

Mind, the very *Issue* of it; if
 Matt: 3. 11 be enkindled with *Heavenly Fire* that inward *Baptisme*, what numberless numbers of these Divine sparks are there daily flying upward; if with *Fire of Hell* (as the Apostle James speaks of the Tongue,) thy very thoughts, it were, stink of Brimstone, and look like Hell in Gods eye; they are earthly, sensual, and Devilish there is confusion and every evil work. Thoughts I say are the proper Issue, nay the first born of the heart, for out of the heart proceed evil thoughts, Murthers, Adulteries, Fornications, Thefts, Blasphemies, Mark, First Evil thoughts, and then all the rest. Evil Thoughts are the *File-leaders*, these stand in principal view. Evil Thoughts are the hearts first begotten which no sooner are they born but the Heart Incestuously begets on them again, Murthers, Adulteries,

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if *heresies, Thefts, Blasphemies*, what
 Fin *not?* Thoughts you see lie next
 num *the heart*; and if we would judge
 iving *of a Fountain*, we judge of it by
 g up *the waters that flow next and im-*
 s the *mediately from the spring head*; go-
 th *ing farther*, they may come to be
 , *altered from their natural tast or*
 and *look*. The waters of a *salt spring*
 the *by being distreined and percolated*
 vil *through the fresh earth may loose*
 ev *their brackishness*. So that which
 pro *shated in the heart*, and very
 f th *Brine in the Thoughts may seem*
 roce *sweet in the mouth through the*
 ter *intermediation of the dissembling*
 mies *tongue of him, whose hatred is*
 and *covered by deceit: he that hateth*
 gh *dissembleth with his lips, maketh his*
 nd *advice gracious*, so the Hebrew,
 gh *Hail Master!* may be in the mouth,
 ten *while Bloud and Treason are in the*
 orn *thoughts*, and the very *Devil and*
 eger *All in the Heart*. Contrariwise,
 Ad *the waters of a pure and wholsom*
 er *Fountain*.

Fountain
 to be judg'd
 by what
 flows most
 immediately
 from it,

Pro: 26: 24

Verse 26

Verse 26

Verse 26

Verse 26

Verse 26

Verse 26

Verse 26

Verse 26

Verse 26

Gen: 24: 63

Verse 65

God eyes
the hearts
first setting
out:

Jerem: 2: 2

Fountain may receive some other kind of *tincture* from the *Chann* they pass through, and thus to often *Holy thoughts* springing from an Heavenly heart, may seem *lost* as it were in the croud of worldly occasions, temptations and perturbations. Thus *Isaack* went out to MEDITATE in the *Field* in the evening tide, and behold the *Camels*. 'Tis not said he went out to meet the *Camels* and some good thought dropt in, (as a good Thought may now and then fall in a wicked mans way as the Angel in *Balaams*.) But he went out to meditate, and the *Camels* fell in. *Rebeckah*, she thought (as she said) he came to meet her; but the Lord saith he went out to meet God. God will take notice whether our hearts set rightly out with him, though after in the journey we may for some season loose our way. Thus saith the Lord, I remember thee

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the kindness of thy youth, the love
of thine Espousals, when thou went
after me, &c. Christ hath a
dew of youth in a gracious heart, as
well as Holy Church, and this Di-
vine and pearly dew of precious
thoughts is fairest when freshest, as
from the Womb of the morning.
Gods Coin is brightest when it
first comes out of the Mint-house
of mans heart (for such is mans
Mind, a Mint house for thoughts)
when it passeth farther, it comes
to be discoloured, to contract
blackness, especially by lying for
some time in the Earth, and so
sometimes to grow suspicious to
others, perhaps hardly discernable
to our selves, without much rub-
bing, &c. Repentance and Rea-
formation; yet if it were right
for mettall and stamp at its first set-
ting out, when we our selves dare
hardly trust it, yet God (that
knows its Original) will own it.

Psal. 110: 3

Coin fairest
out of the
Mint-house

It

It is said of the King of *Asa* that
 2 Chr:19:17 *his heart was perfect all his days*, per-
 2 Kin:15:14 *fect with the Lord*, yet the poor
 man took many a *wrong* and
 wretched *step*, for a man of a *right*
heart; yea how was Gods *statue*
 sometimes, as it were, *worne off*
 little left of his *Image* or *Super-*
scription to be seen: for besides
 that the *high places* were *not*
removed, which was a blot upon his
 Government; In the business of
 2 Chron:6: *Baasha, he relied on the King of Sy-*
 Ver: 8: 19 *ria, and relied not on the Lord his*
God; And when he (that had
 eminent experience of God in the
 business of the *Ethiopians* and *Lu-*
 Ver: 10 *bims*) had done thus *foolishly*, and
Hanani the Seer had reprov'd him
faithfully, he was *wroth*, yea in a
 rage with him, and *put him in*
Prison: and *oppressed some of the*
people at the same time; nay in the
 very evening of his days, and to-
 wards his very *Exit*, 'tis laid, that

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his Disease he sought not to the
 Lord, but to the Physitians; yet
 there was something found at bot-
 tom notwithstanding all this.
 Contrariwise, Amazia did that *2Chr, 25, 2*
 which was right in the sight of the
 Lord, but (saith God) not with a
 perfect heart. Like some counters
 of *it* pieces now abroad that being
 raised or plated over with Silver, are
 observed to have fewer cracks and
 flaws in the Edges, perhaps than the
 Kings own Coin, and yet they are
 but Copper hearted.

The gracious soul is the Spouse
 of Christ, who as she is attended
 with a number of Holy and Roy-
 al affections as so many Queens, so
 also with pure thoughts, as with
 Virgins without number; And our
 heavenly Solomoneyes them most
 that wait next and immediatly, as
 were, upon his Queens person,
 how our thoughts as you have
 heard, they lie next to our hearts.

Seet:

Fifibly, Sect XIII.

God judges
as man can-
not, there-
fore by the
thoughts:

Luke 6: 45

Pro: 26: 23

2 Sam: 16: 7

Pro: 24: 12

chap: 16, 2

I cannot but be granted, that
God judgeth as man cannot.
We look at each others outside
and oftentimes are not deceived
for ordinarily the *abundance* of the
heart will break out either some
time or other, by the tongue
clinking what the heart thinks, (as
the Proverb hath it,) or some
way or other, so that the wary
observer may come to discern the
Potsteward, notwithstanding the
covering of Silver dross: oft times
I say, but not always, That's God's
Prerogative; for the Lord seeth
not as man seeth, How then? for
man looketh on the outward appear-
ance, but the Lord looketh on the
heart. Wee hear mens words, He
seeth their thoughts, we weigh their
Actions and Appearances, the Lord
ponders their hearts, and weigheth
their spirits (as the wise man
speaks.

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In the Levitical Law the Swan
was pronounced *unclean*, a Bird Lev. 11.18
whose Feathers are exceeding *white*, but her Skin *black*. God God judges
judgeth *most* by what is *In-most*. most by
God can easily discern the *trans-* what is in-
formed Devil, under the *Angel* most
of Light; the rottenness within, 2 Cor 11.14
through the *whited Tombe*, and Mat. 23.27.
Painted Sepulchre. Wo unto you
Hypocrites, saith Christ, *for ye* Verse 28
make clean the outside of the Cup
and of the Platter, but within they Verse 28
are full of Extortion and Excess,
Even so ye also appear outwardly
righteous unto men, but within ye
are full of Hypocrisy and Iniquity.
Oh what horrid spectacles were
the most of men, even of many
that desire to make a fair shew in the Galat. 6.13
flesh, as the Apostle speaks, if
their *Insides* were but turned out.
Side; But alas! They are all out-
side to him that is *All eye*.

SECT. XIV.

Conscience
Gods Depu-
ty judgeth
by our Tho-
ughts
Rom. 2, 13

Vers 16

LASTLY ; That God sentence
eth and Dooms us by our
Thoughts, is hereby evident
in that *Conscience*, that is, Gods
Vicegerent in mans breast, doth
so which shew the work of the Law
written in their hearts, their Con-
science bearing witness, and their
Thoughts the mean while accusing
or excusing one another : it follows
In the day when God shall judge the
secrets of men by Iesus Christ ac-
cording to my Gospel ; God, and
Christ, and the Gospel, they
will judge men *by their consciences*
and their Consciences they will
judge them by their *Thoughts* in
the great day ; *Judge we there-*
fore our selves now, as then we
must be judged.

CHAP. V.

Discovers what those Right Thoughts are, that are the Righteous mans Evidence : and how to be known.

SECT. I.



Ut alas ! may some Objection
 one say, Is not
Mans heart a great Psal, 64, 6
deep, and desperately Jer. 17, 9
*wicked, and decei-
 ful above all things?* I am afraid of
 Judging my self by my *Thoughts*
 of my self, least I should *Mis-
 judge* of my self, finding my self
 so apt to *think amiss*; doth not
 the Apostle speak of some that
measuring themselves by themselves 2 Co-10, 12
are not wise. There is so much
Pride, Partiality, and Self-love,

G 2

that

Prov. 16, 2 that almost every way of man will
and 21, 2 seem clean and right in his own eyes,
if his own Thoughts may but be
his Iudges.

Solution
Not what
Thoughts
we have of
our selves,
but in our
selves,

Why all this is true; yet all
that hath been said before true al-
so, We never said that every mans
Case is, as his thoughts are of him-
self, but yet by his thoughts that
are In himself, he may come to
discover his own state. For if a
man Think himself to be something,
(saith the Apostle) when he is no
thing, he deceiveth himself. But
yet let every man prove his own
works and then he shall have rejoicing
In himself alone, and not in ano-
ther. This he speaks in respect
of Sincerity, not of Righteousness,
or Justification in the sight of
God, for of the latter he saith
We rejoyce onely in Iesus, and have
no other Confidence; But as to the
former, this is our rejoycing, even
the testimony of our Conscience, that
in

Gal. 6 3.4

Philip. 3. 3

2 Cor. 2, 12

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in simplicity and godly sincerity, &c.
so also *he that believes on the son of* 1 John 5, 10
God, hath the witness In himself.

Nay in as much as the Apostle
condemns him for a *self deceiver*,
who is in some respect the worst
kind of deceiver (as *self Murther*
is the worst kind of Murther,
that *thinks himself to be something*
when he is nothing; even this
makes it evident, that his *high*
thoughts of himself were evidences
against himself, had he but right-
ly considered them.

Sect. II.

VHereas, Reader, on Self suspiti-
the other hand if thou on a better
be but *honest* in what sign than
thou pretendest, and not *Hypo* high thou-
critically humble-tongued, as many ghts of our
men are, when thou complaineſt selves
of thy self; and declareſt thy *jea-*
ous thoughts that thou haſt of
G 3. thing

Right Thoughts

thine own heart; Here is some-
 thing like a token for good; For
 even right jealousy falls much in
 with that Carefulness, Indignation;
 Fear, &c. that were approved
 signes of *goldy sincerity*. But and
 if it be thus with thee, right glad-
 ly wilt thou go along with me in
 the following particulers; and
 say as David, O Lord thou hast
 searched me, and known me; and
 thou understandest my thoughts afar
 off; and yet again, search me O
 God, and know my heart, try me
 and know my thoughts; Search me,
 O search me, thou blessed word
 of God; that canst not lie; Thou
 Messenger of Christ that darest
 not flatter me, O try me and
 know my Thoughts; Thou wilt
 receive God spies with peace (as
Rahab did) yea wilt willingly
 lend me the Candle of thine own
 Conscience to hold to thee,
 whilst we are together searching
 the

Cor. 7:1

Psalm 139

vs. 2, 23

Hebr. 11:31

Lend God's
 servants the
 Lords can-
 dle.

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the secrets of thy own soul; for
the spirit of man is the Candle of the
Lord searching all the inward parts
of the belly. And the reason why
 so many Hearers and Readers of
 the most searching Books and
 Sermons, are yet ignorant of, or
 mistaken in themselves, is be-
 cause they deny the *Lords servants*
 the *Lords Candle to do his work by.*

Pro: 20. 27
 Conscience
 to search
 thee by:

I. Tryal of Right Thoughts.

First, Sect. I.

THEN let us *begin* with thy
Thoughts in their Original,
 and to judge the *Streams*, as
 near as we can to the *Fountain*
head. Wouldest thou approve
 thy *thoughts* to be *right Thoughts*,
 such as indeed are the *Righteous*
mans Evidence, let me ask thee
 plainly *how thou camest to thy*
Thoughts? have they their Rise

1 Tryal of
 thoughts is
 by their ori-
 ginal:
 Good thou-
 ghts grow
 not in an e-
 vil hearts

in thy self (why do Thoughts
 Luke 24.38 arise in your hearts?) then know
 they are but Carnal at best, for
 John 3.6 all that is born of flesh is flesh. The
 heart I know is a Vine that is al-
 ways bearing, a Fountain that is
 ever springing up: and Thoughts
 are called the Fruit of the heart,
 Isaia. 10. 12 as we saw before, & (as it were)
 the streams of the Heart, they pro-
 ceed from it, saith Christ; but
 Matt. 15. 19 saith he, a corrupt tree cannot bring
 forth good fruit; not a Fountain
 Matth 7. 18 yield, saith the Apostle James, salt
 water and fresh. Now every na-
 tural heart is a corrupt tree, a Vine
 of Sodom, and therefore its
 Crouds of thoughts naturally are
 but the Clusters of Gomorrah, a
 Deu: 32. 32 troubled Spring or Sea rather,
 that cannot rest, but is ever casting
 up mire and dirt. Amongst all the
 Isaia 57. 20 Unbelievers in the world, there is
 not one pure mind, therefore not
 Thus 1. 15 one pure thought; for who can
 bring

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bring a clean thing out of an unclean? Job 4 2

It is a vain and ignorant boasting
that I have observed in some,
that have thanked God that they were
never troubled with evil thoughts in
all their days : sayest thou so?
then I dare tell thee that thou ne-
ver yet wast owner of one good one,
such as God will own and accept
for such : That they think no body
any hurt, who never truly
thought themselves or others any
good : surely there are none great-
er strangers to good thoughts, than
such as brag most of their good
meanings, nay that can tell you
they hope to saved by them. And
now came they by them : why,
they thank God, they have had
them ever since they can remember,
God forbid else. They have as
good hearts to God, and think as well
of Iesus Christ as the best of them,
though they cannot speak so well.
Yet do but ask these of the New
birth,

birth, and you are unto them as
 a Barbarian, and speak as it were
 in an *unknown tongue*, (as our Sa-
 viour to Nicodemus,) and shall
Am. 3. 3, 4 only receive a fump or a frown
 for your freedom; what do you
 think they stand in need to be Cate-
 chized? if you do, they thank
 you, they do not think so meanly of
 themselves, and this is one of their
 good thoughts.

Sect. II.

No suffici-
 en y in our
 selves, for
 one right
 thought,

BUt let me plead with thee, O
 man, thou that findest good
 Thoughts, as free as the Road
 and as Common and easy as the
 highway: Art thou greater than
 the Apostle Paul, he saith expre-
 ly, that we are not sufficient of our-
 selves to Think any thing of our-
 selves. Therefore we must be
 taken off of Our selves before we
 can possibly Think one Right
 thought.

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thought. But our sufficiency (saith the Text) is of God. As we cannot think at all Physically, not except one motion of the Mind in Thought, but by a sufficiency of God, working by Nature: so much less can we think Morally, Thoughts good in a spiritual notion, in the account of God, but by his own sufficiency working by Grace. To the unbelieving, (saith the same Apostle,) there is nothing pure, but even their very Mind is defiled; And if their Mind drop its uncleanness and defilement upon all about it, surely much more upon the thoughts, that lie next unto it. Some men think their thoughts are certainly good, because they never trouble them. They do not complain of blasphemous thoughts, and horrid injections as many do; And alas! the onely Reason why the thoughts, the Treasures of their Hearts, their goods

2 Cor. 3. 5
Amongst all
unbelievers
not one
pure thought

Titus 1. 15

Reason why
their thoughts
trouble
them not.

Luk. 11, 21

Verse 22

2 Cor. 10, 5

Luk. 2, 24

goods are in peace, is because the strong Man Arm'd keeps the Palace, the Devil is Lord and Master there. But if ever that stronger one than he, the Lord Iesus Christ (by the weapons of that warfare that are spiritual and mighty through God,) had come and prevailed upon thee, 'tis strange if all would have continued so quiet in thee; thou wouldest likely have seen troubles, and heard amazing noises in thy own Soul, for there would have been the pulling down of strong holds, and this would have awakened thee sure to purpose, and raised Commotions in thy Thoughts; for the very First motions of Grace, as I said before, and stirs, would have appeared there. The casting down of some, the bringing in others into captivity to the obedience of Christ, who is set as for the rising and falling of many in Israel, so in the soul; the thoughts

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thoughts that thou wert best acquainted and pleased with, must have come tumbling down; and the thoughts, whose faces thou ever sawest before, would have been up in their room, own thoughts must have been unthoughts, Old thoughts amongst other things, must have past away, and all things must have become new. 2 Cor. 5. 17

Let the unrighteous forsake his thoughts, His Thoughts, that is,

thoughts growing in corrupt natures Garden, for Regeneration is specially called, a Renewing in the spirit of the Mind. Search the Ephes. 4. 23

Scriptures, and if things be not so, then blame me, and think as thou hast ever thought of thy self, as ill as ever thou canst of the author, for giving thy calm and quiet thoughts any needless trouble; But alas Reader! be not deceived, God is not mocked; but if thou canst think himself to be something

Gal. 6, 7. 8

when

Right Thoughts

when he is nothing, he deceives himself. Let me tell thee, thy thinking well of thy own thoughts, will no more make them good, than thy thinking thy self such, will make God to think thee so. And yet believe it I beseech thee, O Reader, that my end and design in all this is not to disturb but to direct thee. The Apostle delighted not in making the Corinthians sorrowful, but that they sorrowed after a godly sort. It is no pleasure to me, to think that thy thoughts are wrong, but desirous I am to set them right, and to help thee how to judge rightly of them, and of thy self by them.

2 Cor. 17 9

Sect. III.

Seeing grace
first stirres
in thoughts

Seeing then, Reader, that we are now at the very root of the matter, and have toiled thus once and again that the grace

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God first stirs in the Thoughts.
Give me leave to lay before thee
plain *Scheme* and *Map* of such
Thoughts as Divine Grace doth
usually work in true Penitents, of
such *Right Thoughts*, as it doth
first give in to those whom it will
accept, and own as *Righteous* per-
sons. And herein that I may the
more distinctly proceed, I shall
premise something, (First,) Con-
cerning the *Season* and *Occasion*,
and the *Method*, (Secondly,) Of
Gods working such Thoughts as
these in the Heart and Mind of
man. In all which if thou wilt
go along with me, I trust thou
wilt find both *Scripture Evidence*
and *Christian Experience* to bear
me Company:

Premised 2
two things,
occasion &
method of
Gods work-
ing them

See

Sect. IV.

Gods usual
season to
bring sinners
to Right
thoughts
(such as for
mad men
to right
minds)

Acts 3, 31
Repentance
a coming
to Right
minds.

Job 3 68

Verse 9, 10

Job 33. 14
15

Verse 19

Verse 16

FOR the Season that God takes to bring Sinners to Right Thoughts, is such as the Physician takes, to bring mad men Right Minds; (for even this great and Inward Change in Scripture is called μετανοια, a coming out of our Right minds, so the word signifies) when they have them under Chains, and in the dark. they be held in Cords of Affliction and bound in fetters; THEN sheweth them their work, &c. openeth their ear to Discipline, &c. For God speaketh once, yea twice, man perceiveth it not; But in vision of the night, (when he is chastened with pain upon his bed, as there follows, &c.) then he openeth the ears of men, and sealeth the instruction. In the day of adversity saith God, Consider, when

Pat

The righteous mans Evidence.

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Patriarchs were reduced to a sore
trait, then they are brought to
think seriously of their *Sin against*
their Brother Ioseph; And 'twas *Eccle. 7 29*
that brought them into it, for
that very end; so doth our *hea-*
venly Ioseph, Iesus Christ, often *Gen. 42, 38*
so for the very same purpose;
he sends troubles oft times on the
outward, for the reducing of the
inner man; and straitens the Gar-
son, that he may take it in.
The *Israelites* by their *Captivity* *1 Kin. 8 47*
must be taught to *Bethink* them-
selves, and so the *Prodigal* by his *Luke. 15 27*
amine. Or however, when the
mighty God takes the *weapons of*
the *spiritual warfar* into his own
hand, and *hews men by his Prophets*
and *slays them by the words of his* *Hosea 6, 5*
mouth, and his *Judgements are at*
the *light that came upon Saul* (in *Acts 9, 3*
his full earcar) and *struck him*
the *ground*; and a voice from
heaven with it, that strikes him

HI

to

Verse 4, 5

to the heart; Soul, soul, what dost thou mean by this hardening thy Heart against Heaven, and setting thy self against God? Are thy heels harder than his pricks? canst thou dwell with everlasting burnings? The Commandment comes.

Rom. 7 9

Sin revives; the false conceited Righteous person is struck dead (I dyea, saith Paul), knows not what to think, who art thou Lord? nor what to do, Lord what wouldst thou have me to do? such I say, is the season and occasion that God takes for reducing sinners to Right Thoughts.

AAs 9, 5

Verse 6

Grace not to be limited,

AAs 16, 15

Sometimes slips the lock of the heart with little noise

I know indeed that Grace is a Sovereign agent, and works as it will: sometimes It slips the Lock of the heart, as *Lydia's*, with little noise, and so makes room for Right Thoughts there. It may possibly steal into the heart if I may say so, like *Iosephs cup* into *Benjamins sack*, And he, that

hat

The Righteous mans Evidence.

h thi, wonders when, or how,
I first came thither. All women
that do well too, have not the
same troubles and pains in Child-
bearing, that the most have;
And so it is also in the *new birth*.

And if thou be one that canst say
indeed, that there is a *Change in*
thee from what thou wast by Na-
ture, *one thing thou knowest that*
whereas thou wast born blind, now

thou seest, (as the man in the Go-
spel,) The grace of God hath
brought thee to thy right sight,
a *Right mind*, Right thoughts;
but by what *Sickness, Sermon,*

Affliction, Conviction, it began
with thee, thou canst not say;
which is the case of some (especi-
ally some such that have been all
their lives, much under the pow-
er of the *restraining Grace* of God,
and of a strict and holy education)

let me exhort thee rather to mag-
nify that *Grace that hath appeared*

John 9 35

Canst thou
say I was
born blind
but God
has brought
me to Right
sight, mind,
& thoughts
with less ado

Bless God
for the thing
Repine not
at the man

Right Thoughts

Gen. 44. 13

2 Cor. 5. 11

to thee, and (taught thee to deny ungodliness, &c.) then to repine because thou dost not know, or by what means and gradations, the work of God hath grown up in thy heart, or to deny what God hath done for thy Soul. But yet withal this I must adde, that as it is observed that the comming of the Cup into the Sack, in an unknown way, left them in the more trouble and perturbations afterwards, though it came from a friendly hand; And those women that have less fore paines, then others, have many times greater After paines, (as they call them) So they that have less signal Spiritual troubles preceding their conversion, and have known least of the terrors of the Lord, are by so much the more full of Anxiety many times almost all their days, full of doubtful thoughts whether they were ever

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ever savingly wrought upon, because not wrought upon as *such*, and *such*; Haunted, many times with Hideous *thoughts*, and Temptations to *Atheism*, *Blasphemy*, &c. which make them even *weary of life*, and *afraid of death*, and yet may be very pretious in the sight of God, and dear to Iesus Christ.

Sect. V.

ANd as Gods usual Season is the time of trouble, of spiritual trouble, to bring men to Right Thoughts: To remember God, to Consider the days of old, Psal: 77, 2. Verse 16 to commune with their own hearts, to make diligent search into their own spirits, to take notice of their Infirmities, to Remember the years of the right hand of the most High; Verse 10 to Remember the works of the Lord, Verse 24 and to meditate of his doings, &c.

H 3

(All

Right Thoughts.

(All which is *Right-Thought-work*,
 Psal: 77: 2 and which the Psalmist was set
 upon in the *day of his Trouble*.) So
 the *Method* that God ordinarily
 useth, Is, to bring to their thou-
 ghts some one *particular Sin*, and
 to present it to their Souls view
 in all its *ugly shape* and monstrous
 deformity, with its *beightingening*
circumstances, and *hellish horror*,
 that, like the *tail of a Prodigious*
Comet, it draws after it; now as
Ghosts are most *terrible and con-*
founding when they appear in the
Dark, so is *Sin* when it stares a
 man in the face in his *time of trou-*
ble. Thus the *Patriarchs* were
 struck with the apaling thought of
 their savage cruelty to their inno-
 cent *Brother* when themselves
 were in *Distress*; no doubt, they
 had *other Sins* to trouble them,
 but this first *flew* in their face.
Saul, with the *thought* of his furi-
 ous *persecuting* of *Jesus*. Thus
 some

Gods ordi-
 nary method
 to bring to
 right thou-
 ghts by set-
 ting home
 some parti-
 cular sin.

Gen. 42. 21

Acts 9. 4

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some for telling a known *Lie*, others for some *Theft*, or known *Fraud*, others for prophaning the *Lordse Day*, others for some prophane *Oath*, others for *Disobedience to Parents*, And some, though few, like *Mary Magdalene*, for the foul sin that brings a wound and a dishonour, and a reproach that is hardly wiped away. So that as men ordinarily single out some one special Sin to set their heart upon, though they entertain and practice all the rest, so God singles out some special Sin to fix their thoughts upon, and thereby to bring them in due time to sight and sense of the whole *Body of Death*; nay sometimes when men (by a blameless appearance, and moral conversation) have got the good thoughts of other men, and their own much more, trusting (as Christ speaks) in themselves, that they are righteous, God suffers

Prov: 6. 33

Roma. 7. 3
with 24.

Heb 3. 2
Lukc 18. 6.

H 4

them

God: some
times suffers
civil men to
fall into
some foul
act to dis-
cover to them
the plague
of the heart

1 Kin. 8: 38

Sometimes
thoughts ar
in an up-
roar, trou-
bled, and
distinct caus
not known:

Acts 19, 32

Verse 40

Yet God
sometimes
out of this
chaos draws
a new Crea-
tion.
As in Gen,

them to fall into some gross act
of Sin, perhaps *Drunkenness*, per-
haps making a *mock at Godliness*
to please vile company, perhaps
Perjury, or some other palpable
act of wickedness, that by such
a *rising in the flesh*, he may bring
them to know, and to bethink
themselves of *the Plague of the*
heart that Scripture speaks of.

Indeed I have sometimes ob-
served, some persons troubled
with a strange unusual throng and
croud of Thoughts, Sermons
troubled them, and Sins troubled
them, but their Thoughts were
like that *confused* concourse in the
Acts, of which no distinct ac-
count could be given, and the *As-*
sembly knew not why they were come
together. And as such a *croud of*
thoughts have been thus in an up-
roar for some space of time, and
they knew not distinctly why, so
a little time hath brought it to
they

The Righteous mans Evidence!

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they know not *what*, nothing for good hath come of it. And yet sometimes the *Allwise and powerful* grace of God, even out of such a *Chaos* of confusion, is pleased to draw a *New Creation*, reducing things to their proper places, and *thoughts* to their *right order*.

Reduceth
thoughts to
proper places
and
things to
order.

SECT. VI.

BUT Generally, when Grace first knocks at the door of the heart, and finds the Sinner in distress, *wounded in Spirit* that he cannot bear it, *prickt at the very heart*, (the pressing sense of Sin lies upon him; and goes over him *as a burthen too heavy for him*;) it brings him to speak within himself; Or, (which is all one) to think thus, or to this effect;

“ *I am the man that have seen Affliction by the Rod of his anger; and now I stand here a miserable*

Reve. 3. 208

Pro 18. 14

Acts 1: 37

Psal. 38. 4

the Scheme
of a Con-
verts first
thought.
Lamen. 3. 8

Ma-

Right Thoughts

- * Malefactor before the Lord
 * who perfectly knows all my
 * secrets, and infinitely hates all
 * my Sins : My Conscience hales
 * me to his Barre, for my sin has
 * found me out, And I am verily
 * guilty concerning this thing
 * should I then either hide my sin
 * or harden my self against God
 * who ever did either of these, and
 * prospered ? This then is my pro
 * per station, though my feet be
 * hurt with fetters, and the Iron
 * enters into my very Soul, though
 * the chain of Gods Indignation
 * be heavy upon me, yet I must be
 * it, because (it is my own chain
 * I have sinned against him. Except
 * my sin. Alas ! I cannot ; I knew
 * my Masters will, and knew it to
 * be Holy, just, and Good, and did
 * it not ; I call'd him Lord, yet
 * fear'd him not ; I knew he for
 * bad the thing I did, yet
 * did it ; I knew he looked on me

Numb 32:23

Gen 4:11

Prov 28:13

Job 9:4

Micah 7:9

Luk 12:47

Rom. 7:12

Malac, 1, 6

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ord and yet I did it; I knew he
my would *call me to an account for it,*
s all and yet I did it. *Accuse my Mas*
ales *ter,* Alas! I dare not; No no,
ba He *tempted me not,* but I was *Ja. i. 13: 14*
very *drawn away of my own lust and en-*
ing *ticed,* my own lust, I may call
sin it so, as much as I may call my
Gods *Heart my own;* an Heart so vile,
an but yet my own; such a *Fountain*
pro of *Poyson,* such a *Cage* of every
et *unclean and hateful Bird;* an heart,
Ire may an *Hell;* yea and worle to
uge me then all the Devils there, I
tio should bely them, as bad as they
be be, should I say otherwise; an
ain heart so *desperately wicked,* that *Jerem: 17. 9*
rcn if all the men of the world had
enc told me that I had had such a
it heart, or should have done such
l do a thing, I should with disdain
ye have replied (with *Hazael*) *am 2Kin, 2: 12*
for *I a dog?* or a Devil? that I
et should do such a thing; Nay,
me when Gods own word told me,
an
till

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- 'till this cursed Sin told it me,
 'could not have thought that
 'carried such a heart about me
 'Is this the heart I so long trust
 'ed? that I so often excused
 'that I so much applauded?
 'this the *honest*, the *good heart*
 'the heart full of *good meanings*
 'the heart that *thought no harm*
 'O mystery of iniquity! O H
 'of Hypocrisy! and unsearch
 'able depth of deceit! Well
 'deep as thou art, God hath now
 'searched out thy deep things, O m
 'Soul! and now *my Sin is* every c
 Psalm 51, 3 'before me, and my punishment
 'is following hard after me, Sa
 Gen 4, 7 'lies at my door; My fatal me
 'ment is set, that I cannot pass it
 Job 14, 15 'and yet secret, that I cannot
 'know it, whether in the even
 'ing, or at midnight, or at cock
 Mal. 2, 4, 2 'crowing; onely this I know
 Mar. 13, 39 'that after death (come it whe
 'it will) comes Judgement; Judg
 'men

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ment unavoidable, before a Judge
impartial and unexorable; The
Crime naked; The Prisoner Heb: 4:13
speechless; The Sentence speedy,
The Execution certain; The Tor-
ment intolerable, yet must be Mat: 22:12
born; without any ease, yet
without all end; through mil-
lions of millions of ages; nay
without help or hope of help to
all Eternity; And this not a
Phantasie, but a greater reality.
Then what I see with my out-
ward eyes; nor a forrain con-
cernment, but thy own case, O
thy own Soul!

SECT. VII.

Under such *doleful thoughts*
as these, the pensive Sin-
ners *Life* (for some part of
more or less, even as it pleaseth
God) *is spent with Grief*; as *Da-* Psal. 31:10
yea sometimes whole years
with

Right Thoughts

with sighing, so that his very strength faileth because of his Iniquity, and his very bones are consumed. But then the working thoughts do not thus leave the spiritual mourner, But in such like sort as this they do proceed.

Alas then! What shall I do? Shall I think of giving my overwhelmed Spirit, my aking Heart some present ease by breaking away from Gods Ban? But whither, O whither shall I go? Shall I fly out again to my cursed courses, and riotous company? These have been my Bane already, and me thinks I still see you on the wall, over against the place where I too lately sate among them, the Fingers of a mans hand writing and drawing up a blood indictment against me, I remember the Wormwood and the Gall the Dart, that then and then

Daniel 5, 5

Zam: 3, 19

str

The Righteous mans Evidence.

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struck through my Liver, and the
wound that hath been festring e-
ver since because of my foolishness. Prov. 7. 23
Shall I turn methen to the harm-
less creatures; and beg of them
some relief? Alas! my Sins
have engraven vanity there, with
a pen of Iron, yea, Vexation of Psal. 28. 3
Spirit, with the very point of a
Diamond. Shall they ease my
Servitude and cruel Bondage,
who have wearied them with mine Isaia 43. 24
Iniquities, and made them serve
them? shall they help my
groaning, who have made them
all groan under the bondage of my Rom. 2. 21
corruption? No, no, If I say my and 22
bed shall comfort me, or my Couch Job 7. 13, 14
ease my complaint, then am I scar-
red with visions, and terrified
through dreams. Sometimes I
forget, sometimes I fear to eat my Psal. 102. 4
bread, lest the Morfel should
prove a Messenger of Death to me,
and

- 'and hasten me away to the place
 'from whence I shall not return.
 Psal. 77 4 'Sometimes God *holdeth mine eye*
 'waking that I cannot sleep; and
 'sometimes I dare not, least I
 'should awake no more, till Fire
 'and Brimstone are about mine
 'eares. In vain then do I think
 'of running away from God, for
 Psal. 139 7 'whither shall I flee from his presence?
 'Shall I think then of fleeing to
 'him; and of bowing the knee be-
 'fore him? Alas! He is a consuming
 'Fire, and the Mountains smoke,
 Heb. 12 29 'and the Hills flow down at his pre-
 Isai. 63, 3 'sence. Yet have I heard that the
 'God of Israel is a merciful God,
 1 Kin. 20 31 'I will put a Rope upon my head,
 'and make my Supplication to my
 'Iudge. But Alas! wherewithal
 Job 9 15 'shall I come before him, and bow my
 Mic. 6, 6, 7 'knee to the most High? Shall I
 'think of Pilgrimages or Penan-
 'ces, . . of coming before him with
 burnt Offerings? to give him, If

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'I had them, thousands of Rams, or
'ten thousands of Rivers of Oyl?
'or my first born for my transgres-
'sion, or the fruit of my body for
'the sin of my Soul? Will he take any Psal. 9 50
'Bullock out of my House, or Hee
'Goats out of my Fold? No, no,
'He is a Jealous God, and Jealously Deut. 4. 24
'regards not any Ransom, or many Prov. 6. 35
'Gifts; He will by no means clear
'him that is guilty, and I dare not Exod. 34 7
'plead Not Guilty, though I die
'for it. Shall I think then of
'stretching out my hand in the
'way of some Legal Righteousness
'and self-wrought Reformation;
'to take hold of the Tree of Life, Gen. 3: 22
'now that I have eaten of the for- and 24
'bidden Tree? Alas! behold Che-
'rubims with a Flaming Sword,
'blocking up the way of the Co-
'venant of Works, so that by the Gal: 2: 16
'works of the Law shall no flesh be
'justified. Alas! my Sighs for
'Sin, are an Impure vapour; and
I my

- ' my *Tears* for Sin, need *washing*!
 ' my *Righteousnesses* are *furry rags*,
 Isaia, 64, 6 ' and like the cloaths of a *removed*
 ' *Woman*; If I should *justify my*
 Job 9, 20 ' *self*, my own mouth would con-
 ' *denn me*, and *prove me perverse*;
 ' And I have too long already ad-
 ' ded this *sin of perverse Rebellion*
 ' to my other wretchedness, that
 ' I have gone about to *establiish my*
 Rom, 10, 3 ' *own Righteousness*, and have not
 ' *submitted to the Righteousness of*
 ' *God*.
 ' But yet O thou pure God, hast
 ' not thou said that *there is For-*
 Pl. 130. 4 ' *giveness with thee*, that thou may-
 ' *est be feared*? Is there no *Balm* in
 Jer. 8, 22 ' *thy Gilead*? is there no *Physician*
 ' *there*? But this very day there
 John 4. 29 ' was a *Messenger of thine* with
 ' *me*, of a truth he was none but
 ' *thine*, for he told all that was in
 ' *my heart*, is not this the *Interpres-*
 Job 33 23 ' *ter*? the one of a *thousand*? He
 ' told me withal from thy own
 ' *mouth*,

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‘mouth, that though I could
‘not, yet thou hadst found a Ran- Job 33. 24
‘som, and given a Name, though Acts 4. 12
‘but One under Heaven whereby
‘men might be saved; Who came
‘not to call the Righteous, but Sin Matt. 9. 13
‘ners to Repentance; to seek and to and 18. 11
‘save that which was lost; That
‘help was laid upon him, and that he
‘is mighty, even able to save to the Psal. 119. 19
‘utmost. That therefore there was Hebr. 7. 25
‘hope in Israel concerning my soul,
‘a possibility, nay a probability, nay
‘a Certainty that if I would agree
‘quickly even while I am in the way, Matt. 5. 25
‘acquaint now my self with God,
‘I should be at peace: That thou Job 22. 28
‘art not onely Reconcilable,
‘but in Christ reconciling the world
‘to thy self; And therefore as 2 Cor. 5. 19
‘though thou wert beseeching me Verle 29
‘by Him (thine Ambassadour)
‘He did pray me in Christs stead,
‘that I would be reconciled to God;
‘And O my Soul was moved

I 2

within

Right Thoughts

' within me at that word ; shall
 ' the *Judge*, thought I (as it were)
 ' *petition*? and not I, the *Offender*
 ' entertain the motion? nay *catch*
 2 Kin. 20. 23 ' at the words (as *Benhadads* ser-
 ' vants,) and put my mouth in the
 2 Sam. 3. 29 ' *aust* if there may be hope.

' But then withal he told me;
 ' That *Christ* must be *Lora* as well
 Zach. 6. 13 ' as *Iesus*; a Priest indeed, but
 Rom. 3. 27 ' a Priest upon his throne; That
 ' *Faith* was not *Libertine* in me, but
 Mat 13. 45 ' a *Law*, That all must be sold, and
 and 46 ' not a farthing would be abated,
 and 19. 21 ' if I would buy the *Pearl* of great
 chap 16. 24 ' price; That there was a dear
 ' self to be denyed; A daily *Cross*
 ' to be taken up, A *Crucified* lead-
 Hebr. 3. 15 ' er to be followed, a severe example
 and 10. 30 ' to be imitated; No time to be
 ' delayed before I began, (so day
 ' if I would hear his voice, &c.) nor
 Luke 17. 32 ' looking back (with *Lots* Wife) to
 ' be endured, after I had once be-
 ' gun. Wherefore he charged me

The righteous mans evidence.

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'in thy Name, before I went far-
'ther, to sit down, and consider Luke 19, 28
'the Cost.

'But O the consternation that
'this new Thought breeds in my
'perplexed Spirit! I had almost
'said in my heart, like *Agag*, the 1Sa. 15 32
'bitterness of death is over; Alas!
'my Sea sick soul would fain have
'been at shore any way, though
'she ventured a *drowning* for it;
'But now I see there is no reme-
'dy but I must out again into the
'tempestuous Ocean. But O the
'unexpressible torment of a divi-
'ded distracted mind! Alas the
'contrary *struglings* in my poor Gen. 25. 22
'soul, as if there were *two Nations*
'there! One *throng* of *Thoughts*
'breaks in Impetuously, did not Isai. 57. 16
'we tell thee from the very first,
'filly soul, that there is no hope in Luke 19 22
'God for thee? we knew that he
'was an austere Lord whatever o-
'thers might tell thee, that his

Right Thoughts

John 6, 60

2 Pet. 2, 20

21

Jerem. 2, 25

Isai. 22, 13

2 Kin. 22, 8

' sayings were hard, so that none
 ' could bear them; And shouldst
 ' thou set out, thou couldst never
 ' hold out, and so thy last end would
 ' would be worse than thy beginning;
 ' And now thou mayest find our
 ' words true; Come, come, there
 ' is no hope, no: but we will throw
 ' up all, Let us eat and drink, for
 ' to morrow we must die: did not
 ' we tell thee that these Micajahs
 ' though, at first, they might
 ' seem to sooth thee in some flat-
 ' tering hopes, yet would never
 ' prophesy good concerning thee?

But let not thy heart say so, saith
 a contrary thought, And so flies
 (with indignation) in the face of
 the former, And behold a Troop
 cometh after it; which when it
 hath forc't them to give some
 ground, This new Troop seiz-
 eth upon mine heart, and speaks
 thus to it:

SECT. VIII.

VNgrateful sinner, is this thy kindness to thy friend (that herein commendeth his love to thee in that whilst thou wert an enemy he dyed for thee) that thou art still listening to the cursed Offspring of that old and evil heart of unbelief that ever was, and ever will be, for departing from the living God? who, had he had a mind to destroy thee, might have done it, and never had shewn thee such things as these. He took upon himself the form of a servant; And he still waiteth, that he may be gracious; He stretcht forth his arms, to open thee a way to his Bosome love, upon the Cross; and he stretcheth out his hands again to thee, in the Preaching of the word. It hath been said *Ask, and have; 'tis now, Take, and have; Take, eat, this is my body*

Rom. 5, 8

Hebr. 3, 12

Judg. 13, 20

Phil. 2, 7

Isai, 53, 18

Isaia. 65, 2

Matt. 16, 26

broken for thee: Salvation kneels,
 Rev. 3. 20 'tis but thy *opening* and the work
 is done.

'A work indeed, saith the
 'drooping soul; which before it
 'be *done*, I am like for all this to
 'be *undone*; 'tis but taking! but
 'opening? a sad But, God
 'knows, for me who am *weak*,
 'and *cannot*: *Vile*, and *dare not*.
 'Alas what have *Dogs* to do with
 'Childrens bread? should I pre-
 Mat. 23, 26 'sume, thinking to believe, and
 'Blaspheme, thinking to *pray*; call
 Revel; 2: 9 'Christ my Saviour, and God
 'my Father, and be rejected of
 'both, O *whither* should I make my
 'shame to go? No, no, had I an
 'Hand fit to receive such a *Guest*,
 'gladly would I go through Fire
 'and Water to open the door to
 'Jesus, and take him with ten
 'thousand welcomes into my
 'Soul.

'And is it such *presumption*,
 saith

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saith a *thought* on the other
hand, and such *pride* to be duti-
ful and *obedient* (for this is Gods
Commandment that thou believe
on Iesus Christ) what pride, what
presumption then is it to be un-
dutiful and disobedient? He that
believeth not, the wrath of God a-
bideth on him. And wilt thou
needs be damned, that thou
mayst have the credit of being
modest, and going *mannerly* to
Helle? Thou sweet, depart from
me, for I am a *sinful man*! Why,
he is the *Physician*, what should
he do with thee, if thou wert
not sick? Thou art not worthy
Grace should come under thy
Roof; neither would it be Grace
if thou wert *worthy*, for if it were
of works, (saith the Apostle) it
were no more grace. But whilst
thou speakest thy Fears and dis-
mal dread of *presumption*, didst
thou never hear of such a Sin
of

1 Joh 4:12

Luke 5, 8

Matt 9, 12

chapt: 8, 8

Rom, 11, 6

'as *despair*? presumption indeed, thou
 'were it so, might *undo thee*; but
 'bold and blasphemous *despair*,
 '(which thou thinkest *modest* and
 'humble) labours to *undo Iesus*
 'Christ. Other sins make work for
 'Christ who came not to call the right-
 Math. 9, 13 'eous but sinners to repentance;
 chap. 13, 58 'but black desperation shuts him
 and 17, 20 'out of work, as 'tis said, he did
 'not many works there, (that is,
 'in his own Countrey) because
 'of their unbelief. And dost thou
 'thus requite the Lord? foolish sin-
 'ner, and unwise! as to spill the
 'Wine of his precious blood, in thy
 'proud humility and Impudent
 'Modesty (like water upon the
 'ground,) and that for no other
 'reason than this, that he offers it
 Isaia 55, 1 'to thee that hast no money, nor
 Job 15, 11 'price: Must the Consolations of
 'of God needs be small with thee,
 'that thy modesty may be great?
 'Thou hast no money, but hast
 'thou

The Righteous mans Evidence.

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ed, thou *mina*? thou hast no desert,
 out, hast thou no desire? Christ
 in, hath a healing hem in his gape Matt. 9, 20
 and ent for thee, be thy Issue never and 14, 36
 of foul, so shameful, so invete- Mar. 3, 25
 for te, If thy desires be creeping to- Verse 17
 ghwards him, while that Issue of
 ce; mine continues Running; Break Zach. 9, 21
 imen, O prisoner of hope, through Mar. 5, 27
 did he throng of all thy contradict-
 s, ng Thoughts, and steal at the
 use east one blessed touch, till thou
 and vertue going out of him. chapt. 9, 36
 in Come, Come, The Spirit saith
 he Come, and the Bride saith Come,
 ny and let him that beareth say come,
 nt And let him that is athirst come,
 he and whosoever will, let him take Rev. 22, 17
 er of the water of Life freely Now
 it is that thou refuse not him that Heb. 12, 25
 or beaks from Heaven.

But Alas thinks my Soul,
 after all this, I sadly fear, that
 Christ would indeed accept
 me, I should never be able to ac-
 cept

Right Thoughts

- Except Christ; I find now 'tis
 'hard thing to be a Christian;
 Acts 26, 38 'thought I had been almost per-
 Num: 13, 28 'suaded; but O the sons of Ananias
 35, 33 'The walled Towns in the way
 'the Cross! the Yoke! not a Law
 'not a Thought, not a Word, not
 'a Look, in all the remainder
 'my life, but by Law? Alas
 'who can bear it? I dread to begin
 'to draw, least I should draw
 'back, and better then I had need
 'known the way of truth; I know
 Heb: 10, 38 'thy Soul hath no pleasure in such
 Mai: 38, 4 'O Lord, I am now oppressed
 'dertake for me! I would believe
 'my God, but cannot, help thee
 'my unbelief! I would take thy yoke
 Mark 9, 24 'upon me, but I dare not; for
 'have been a Bullock unaccustomed
 'to the Yoke, But turn thou me
 'I shall be turned, and thou shalt
 'the Lord my God: I see, O
 'Lord, I must have my yoke
 'which way soever I turn me

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'tis self; Sins and Satans I have too
 long born; And should I die una-
 der thine, I cannot bear the
 thought of going back to theirs;
 For I am sure to die, under theirs.
 I am indeed in a great strait; let
 me now fall into the hand of the
 Lord for with the Lord there are mer-
 cies, but as for Satan and Sin the
 mercyes of these are cruel.

2 Sam. 22. 11

Prov. 12. 10

SECT. IX.

Cast out then the Shore An-
 chor of thy hope O thou afflict-
 ed, tossed with tempest, and
 not comforted; and cast ie O my
 soul, as near as thou canst, into
 that within the Veil; If thou
 venture not on Jesus Christ,
 thou perishst; And if thou dost,
 thou canst but perish; If he save
 thee alive, thou shalt live, And
 if he kill thee, thou canst but die;
 There have been high and hain-

Isaiah 54. 10

Heb. 10. 39

2 Kings 20. 9

IOUS

- 1 Tim: 3, 15 'ous and (in their own eyes) the
 3 Cor. 6, 13 'very chief of sinners, washed, just
 'fied, sanctified, in the name
 'the Lord Iesus, and by the spirit
 'God, yea that have been set for
 'even for a PATTERN to all
 1 Tim: 3, 16 'should afterward believe on him
 Isai: 26: 13 'who not only ORDAINETH peace,
 'for us, but also worketh all
 'Works in us; Wherefore
 'thou blessed Iesus, with fear
 'and with trembling, I cast
 'roul my self upon thee, And
 Hebr: 4 16 'I perish, I will perish at those feet
 'that were therefore pierced, th
 John 20, 27 'whilst I put my fingers into
 'print of the Nails, the we
 'hand of my Faith may have th
 'better hold.

Sect. X.

LO here the Restless Mind
 Man toucht with the Le
 None of Divine Grace, trembling

The Righteous mans Evidencē.

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wavering, seeking rest but finding
one, till the thoughts fix upon the
star out of Jacob, the Lord Iesus
Christ! Lo here the Heavenly
conduct of Divine light (newly
risen in the mind of man) bring-
ing his Thoughts from a far coun-
try, and never leaving them till
leave them in the very place
where the Holy Child lies, The
sweet bosom of the Fathers love.
Lo here the Celestial Call, raising
the Righteous man from the East
his Native Countrey, or (if you
will) natural condition) And
bringing him to Gods foot, with full
purpose, and fixed Thought of
heart, (shoulde opportunity of return-
ing into the old Countrey, The old
deity, The other Gods on the other
side of the Flood) serve never so
long, yet) never by the Grace of
God, to return unto them more;
Leaving to Christ for fear of
losing him, or being left by
him;

Mum 24 17

Marth 2 2

Verse 7

Isaiah 43 2

Acts 21 23

Hab 11 12

him, *Leaning on his beloved*, in
 it may not be *lost* any more in the
 old *Wilderness*, the perplexing
 maze of its old *unbelieving* thoughts;
 fastening it self upon him, that it may by no means be
 taken off by him, with such mental
 speakings as these.

Ruth 2 24 'Intreat me not to leave thee,
 'to return from following after
 'thee; neither say thou to me
 'let me go; Ah my Jesus, I will
 'let all go, rather than let thee go
 'for I should let infinitely more
 'than the *Worlds* All go, in letting

Luke 9 15 'thee go, I should loose my self
 'loosing thee, and be cast away
 'and that too in the very fighting
 'Harbour. No, no, my heart is
 'fixed, O Christ, my heart is fixed
 'whither thou goest I will go; be it
 'to thy Crown, or to thy Cross

Ruth 2 16 'and where thou lodgest I will lodge
 'be it a Paradise or a Prison: Thy
 'people shall be my people, (thou

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the world hate them.) And thy
 God shall be my God, (notwith-
 standing all the ungodliness that
 is in the world, and the world of
 ungodliness that is in my heart,)
 where thou dyest I will die, and Rom. 6: 3
 there will I be buryed; thy death
 shall mortify my members that are Verse 6
 upon earth; My Lusts shall thy
 Cross kill, and thy Grave butie;
 Nay, God forbid that death should Col. 3, 3.
 part, but more closely, yea un-
 seperably, eternally unite thee
 and me, And so shall I ever be with
 the Lord.

And thus have you seen the re-
 turning Shulamite; and what will Cant. 6: 13
 you see in the Shulamite, but as it
 were the company of two Armies?
 On the one hand the struglings of
 unbelief, on the other, the work
 of Faith with power, till at
 length the house of David grows
 stronger and stronger, and the house
 of Saul grows weaker and weaker.

K

Old

Isai: 23 33 *Old thoughts pass away, and new prevail, the lame divides the spoil, the halting Jacob becomes a Prince with God, the mourner is comforted,*
 Gen. 32: 28
 Isai. 40 1.2 *the warfare accomplished, the sin pardoned, the bruised reed lifts up its hanging head, the smoking flax breaks out into a flame; In one word, In the multitude of the thoughts within, Gods comforts they delight the Soul.*
 Chap: 42, 33
 Psal. 94 12

And thus the soul falling into a place where, all this while, two contrary Seas have met, runs at length a ground on the land of uprightness: where the forepart, the Thought that presseth forward toward the Lord Iesus Christ, sticks fast and remains unremoveable, while the hinder part is broken with the violence of waves. O blessed Heart-breaking. O blessed storm, that drives the tumbling Thoughts upon this shore! well mayst thou be glad because thou

Ps 137, 30

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thou art quiet, for God hath brought thee to thy desired Haven.

O sweet serenity, joy unspeakable, peace passing all understanding, that now keeps the heart and mind! yea the heart, by the MIND; flowing down like the precious ointment from the head of Aaron to the skirts of his garment, 1 Pet. 1. 3 Phil. 4. 2 perfuming and embalming, by the thoughts of the mind, all the inferior powers of the Soul and affections of the heart; That the former can now present unto the latter, even a deaths head without horror, nay with amiableness in its Aspect, whilst the Soul can think with Simeon, Luk. 2. 29 30 Lord now lettest thou thy servant depart in peace, Psal. 133. 2 for mine eyes have seen thy salvation. So that hardly could the Convert now be kept from impatient desiring to be dissolved and to be with Christ, but that he THINKS withal

of something to be *done for Christ*
before he die, of teaching transgres-
 Psal. 51. 13 sours Gods ways, that sinners may
 Luke 22, 32 be converted : of strengthening Bre-
 2 Cor. 1, 4 thren : of comforting others with
 Phil. 1. 23 the same consolations, and so he
 hasteneth to be doing, that he
 may also hasten to be dying.

Sect. XI

But Alas ! These Thoughts
 cannot always hold without
 interruption. This brood of
 Psal. 84. 5 Travailers dig up wells as they go,
 Gen. 22, 5 And the Philistines follow after as
 fast as they can, to stop them up a-
 gain with earth and stones : worla-
 linefs and earthlinefs, deadnes and
 dulnes return and repofles the
 Mind and Thoughts of the eager
 Convert, and threaten to undo
 whatever Grace hath been a do-
 ing. So that the confident young
 Christian (who thought that if
 he

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he had but once gotten the *Red Sea* on his back, his *Saviours* blood betwixt him and his soul oppressours, there would be but a *few dayes* direct and easy journey, through the *Wilderness* of the *World*, to the *Land of Canaan*,) Deut. 2. 15
falling amongst many *fierie Serpents*, violent and virulent temptations and lusts (not thought of at his first setting out) and being bitten by them, he proceeds as more heavily so more humbly; And his *Atter-thoughts* are such as these.

‘ Now wo is me that I should
‘ ever put my hand unto Gods plough, Luke 9 62
‘ and thus look back. O why was
‘ I not contented to have dwelt on Josua 7, 7
‘ the other side of Jordan, Nay, to
‘ have stayed by the flesh pots of Æ. Exod. 16. 2
‘gypt, rather than to die in this
‘ *Wilderness*? It had better sure
‘ for me not to have known the way
‘ of *Righteousness*, then after I have
K 3 known 2 Pet. 2, 2

- Gal. 4: 15 'known it, thus to turn from the
 'holy Commandment. Where is then
 'the blessedness that I spake of? The
 'Scripture saith indeed that the
 Job 17: 9 'righteous shall hold on in his way,
 Gal. 3: 3 4 'But alas I have begun in the spirit,
 'And after all must I foolishly end
 'in the flesh? Have I suffered so ma-
 'ny things in vain, it so be that
 'it be yet in vain? Have I sustain-
 'ed such corrections, and received
 'such Convictions, and brought
 'forth such purposes and resoluti-
 'ons with so great pain and diffi-
 'culty, and to so little purpose? I
 Hos. 10: 12 'cannot deny that the fallow ground
 'of mine heart hath been indeed
 Isai. 28: 24 'broken up, and Gods plowers have
 'plowed all day to sow, & 'twas good
 'seed that the sowers did sow, when
 'they sowed the word, But alas I
 Mark 4: 14 'now find, to my Wo, that it
 'was not sown in a good & honest
 Luke 8: 15 'heart, for no sooner was the
 'blade sprung up, but early tempta-

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tion made it wither away, so that Mat. 13, 16
 it brought no fruit to perfection; ²¹ Luke 8: 14
 the cares of the world, the decept-
 fulness of riches, and the lusts of
 other things, these coming in have
 choaked the word, and it hath be-
 come unprofitable. And is this
 thy confidence, O my soul; the Job 4 6
 uprightness of thy ways; and thy
 hope? O think then that the word
 will prove true to thee, though
 thou hast not been so to it, for
 it could thee that the backslider in Prov. 14 14
 heart should be filled with his own
 ways, and I am sure thou hast
 found it so. Thou art the ground
 that hast drunk in the rain that
 came oft upon it, and hast brought Hebr. 6, 7, 8
 forth I thorns, and what can now
 be thy doom, but to be rejected
 of God, to be nigh unto cursing,
 and thine end, but to be burned?
 Thou art the House out of which
 the unclean Spirit went, and into Mat. 12, 3-5
 which He returned, taking others

K 4

with

Right Thoughts

with him, which though he found
 empty, swept, and garnished, yet
 leaveth the last state worse than the
 first. Thou hast wearied thy self
 with lyes, and thy great scummen
 not forth of thee, what remaineth
 but that thy scum shall be in the
 fire? In thy filthiness is lewdness
 because God hath purged thee, and
 thou wast not purged, therefore
 how canst thou hope to be purged
 from thy filthiness any more, till
 he have caused his Fury to rest upon
 thee? for if after Men have
 escaped the pollutions of the World
 through the knowledge of the Lord
 and Saviour Iesus Christ, they are
 again entangled therein and over-
 come, the latter end is worse with
 them than the beginning. Thou
 art that girdle marred by lying in
 the Babilonish waters of worldly
 Lusts, and now profitable for no-
 thing, who didst sometime seem
 to cleave so closely to the Lord
 Iesus

Ezek. 24, 12

E3

1 Pet. 1, 20

Jer. 13, 7, 17

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Jesus Christ, as the girdle cleaveth
to the loins of a man. Ah! griev-
ous Revolter! Reprobate sinner!
the Bellows are burnt, the Lead
is consumed in the Fire, the Foun-
der hath melted thee in vain, for
the wicked are not plucked away,
thy wicked pride, and worldli-
ness, and wantoness, &c. and
now what canst thou think O my
Soul, but that the Lord hath re-
jected thee? But what Iniquity hast
thou found in thy God, that thou
art gone far from Him, and that
thou hast walked after vanity and
art become vain? Ah my Soul!
What hath he done unto thee? or
wherein hath he wearied thee? te-
stify against him. No, no, I am
sure thou canst not, thou dardest
not reprove him, But thine own
wickedness shall correct thee, and
thy Backslidings shall reprove thee,
know therefore and see that it is an
evil thing and a bitter, that thou
hast

Jer. 6. 28

29, 30

Jeremi: 2. 3

Micha 6. 3

Jeremi: 2. 35

- 'hast forsaken the Lord thy God,
 'and therefore surely his fear is not
 'in thee. What fruit hast thou then
 Rom, 6, 11 'of this foul Apostacy whereof thou
 'hast so great reason to be now
 Galat, 5, 7 'ashamed? Thou didst run well who
 'did hinder thee? Hath a Nation
 Jer 2, 11, 'changed their Gods, which yet are
 12, 13 'no Gods, but thou hast changed
 'thy glory for that which doth not
 'profit; Be astonyed at this, and be
 'horribly afraid, yea, be very deso-
 'late, O mine heart, For thou hast
 'committed two Evils, Thou hast
 'forsaken the Fountain of living wa-
 'ters, and hewed thee broken Cist-
 'erns that can hold no water. O
 Heb. 12, 16 'prophane Heart, that for a morsel
 37. 'of meat hast sold thy Birth-right!
 'How fain wouldst thou now in-
 'herit the blessing, couldst thou but
 'find a place for repentance, though
 'thou shouldest seek it never so care-
 'fully with tears? But alas for thy
 Ezek, 37, 11 'part, thine hope is cut off, thine
 'hope

The righteous mans Evidence.

1:9

God, hope hath God removed like a tree; Lam. 3: 18
 and indeed what else can be ex- Job 19: 10
 pected but that the Hypocrites chap: 8: 13
 hope should perish? O false heart,
 and flattering hope! must I be
 thus deceived by you both
 which I so much trusted? I said
 (with Moses) of my strong cor- Exod: 14: 15
 ruptions, when I thought I saw
 them drowned in the Red Sea of
 my Saviours Blood, I shall see
 them again no more for ever, and
 (with David in his prosperity,) Ps: 1, 30, 6
 I shall never be moved; and must
 I now, like Capernaum, after I Luk: 10, 35
 have been thus lifted up to heaven,
 be thrown down to Hell? and so
 everlastingly seperated from the
 blessed presence of the dear Je-
 sus, whom I fondly thought I
 had loved better then my life;
 but now find I did love him
 less than my laziness, and my
 lusts; and indeed I am convinced
 that if any man loves any thing
 Mat: 10: 37
 more

more than Christ, He is not worthy of him.

But, ah my dear and blessed Iesus, must thou & I thus part part Eternally? Oh no! not for a World, no not for a World of

Worlds. Why then, O Lord, *Psal. 88, 14* castest thou off my soul? why hidest thou thy face from me? Yea rather,

O Lord, why hast thou made me *Psal. 63, 14* to erre from thy ways, and hardened my heart from thy fear? yet

will I leave my complaint upon my *Job 10. 1* self, and will speak in the bitterness of my soul, I know indeed that

God cannot be tempted with evil, *Jam, 12 13* neither tempteth he any man: But every man is tempted when he is

drawn away of his own lust and enticed. Therefore, O my God, my *Psal. 42, 6, 7* Soul is cast down within me, and

deep calleth unto deep at the noise of thy water spouts; thy waves and thy billows are gone over me. When

I remember these things I power out
my

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my soul in me; For I had gone with
the multitude, I went with them to
the house of God, with the voice of
joy and praise; I call also to remem- Psa¹³⁷ 77, 6
brance my song in the night, and
commune with mine own heart,
and my spirit makes diligent search,
I was at ease but God hath broken me
asunder; He hath also taken me by Job 16, 12
the neck, and shaken me in pieces,
and set me up for his mark. Oh that Job 22, 3, 9
I were as in months past, as in the
days when God preserved me; when
his Candle shined upon my head,
and when by his light I walked
through darkness, when the secret
of God was upon my Tabernacle,
and when the Almighty was yet Psa⁴² 3
with me. But now alas my tears
are my meat day and night while
my returning Corruptions and
prevailing Lusts say to me
continually where is thy God? As
with a Sword in my bones do they Verse 5
reproach me while they say daily to
me

me where is thy God? But will the

Lord cast off for ever? will he be

favourable no more? Is his mercy

clean gone for ever? and doth his

promise fail for evermore? Hath

God forgotten to be gracious? Hath

he in anger shut up his tender mer-

cies? Surely this is my infirmity;

2 Sam. 23:5, but I will remember the years of the

right hand of the most High. All

though my heart be not so with God,

yet hath he made with me a Cove-

nant, an everlasting Covenant

ordered in all things, and sure;

will therefore say unto God, my

2 Sam. 42:3, 9 rock, why hast thou forgotten me?

why go I mourning because of the

oppression of the Enemy? Yet the

Lord will command his loving kind-

ness in the day-time, and in the

night his song shall be with me

Verse 11 and my prayer unto the God of my

Life. Why art thou cast down,

my soul, and why art thou disquieted

within me? Hope thou in God

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for I shall yet praise him, who is the
health of my Countenance, and my
God. O Lord though mine iniquities
testifie against me, do thou for thy
names sake, for my backslidings are
many, I have sinned against thee:
But I acknowledge O Lord my wick-
edness, Do not abhor me, for thy
names sake, Remember, break not thy
Covenant with me. For truly my
Soul thirsteth for God, for the live-
ing God, to see his Power and his
Glory, so as I have seen him in the
Sanctuarie.

Jerem. 14, 7

Vers 20

and 21

Psal. 42, 2

Psalm 63, 4

Be watchful therefore, O mine
heart, and strengthen the things
that remain, and are readie to use,
for here is yet a Pillar of Fire be-
fore thee, the token of a Divine
presence with thee. Hath not
God said, Return ye backsliding
Children, and I will heal your back-
slidings? Behold I come unto thee
for thou art the Lord my God.

Rev. 3, 2

Neh. 9, 12

13

Jer. 3, 22

But

- ' But surely if God will allow
 ' me to *set mine hope on high*, He
 ' will yet have me to keep mine
 ' Heart low, for though he be still
 Hosea 24 4 ' saying, *I will heal thy backsliding*
 ' and love thee freely, and again
 Jerem. 3 14 ' Turn, O backsliding Child, for
 ' am married unto thee; yet he still
 ' feeds me like the *Israe ites* in the
 ' Wilderness, as it were, from hand
 ' to mouth; The water of his
 1 Cor. 10, 4 ' Rock, not my Cistern, must sup-
 ' ply me, and I be undone if it
 ' not follow me; I must fetch my
 ' food by daily Faith, my Man-
 ' out of the Heaven of his Promise
 ' not by Plowing, for it is in the
 ' earth of my self Righteousness
 ' and legal performances; and my
 ' Medicine too (for all venime-
 ' bitings by all sorts of fiery Tem-
 ' ptations) from him onely, who
 ' for that end was lifted up upon
 John 3 14 ' the Cross, and still is on the p-
 ' of the Gospel, and still must

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in the THOUGHTS of my heart;
as my onely strength, my health,
my life, my All; And if at any
time he allow me but a touch or
a taste of the hoped for Clusters,
'tis to feed not my high, but my
diligent Thoughts; and to mind
me that I have not already attained
either am already perfect, but that
I press forward, forgetting the
things that are behind, towards the
mark for the price of the high Call-
ing of God which is in Christ Iesus:
What shall I then say to these
things? The Lord hath both spo-
ken unto me, and himself hath done
it, I will go (with him, though
I go but) softly all my years, even
in the bitterness of my Soul.

Num. 13, 21

Ph. 3, 12, 13

Isai. 38, 12

So then the Thoughts of the
Righteous pick up encourage-
ment, as the Good Spies, from
their very difficulties, They are
Bread for us; I will go with this
man, saith Rebeckah; I will go
L with

Numb 14, 2

with this Jesus, faith the fixed
Thought of heart; Though I
must go sadly, yet I will go, I
will go though but softly in my
souls bitterness all my years; But
yet O Lord, by these things men
live, And in all these is the life
of my spirit, so wilt thou recover
me, and make me to live (so faith
the gracious Heart.) And thus
is the soul fed with Manna, and
led about many years, it may be, in
the Wilderness of Anxiety; And
all this to humble, to prove, to
know what is in the heart, and to do
it good in the latter end.

Deuter 8 2

The end of
the draught
or schema of
Thoughts
is wrought
in conver-
sion,

And thus have I given you as
briefly as I could, though more
largely then I thought, a Scheme
or draught, of such Thoughts in
man as do ordinarily flow from
the Grace of God, as I have re-
ceived from that lure Word, that
is a *discerner of the Thoughts*, and
a *discoverer* as well as a *discerner*,
and

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and as I have known, and perhaps felt in some small experience, And the Holy-Ghost, that knows all hearts, saith expressly, *As in water, face answers to face, so the heart of man to man.*

Prov 27:19

SECT. XII.

NOW because as I have said, ^{Regenerate mans thoughts flowing from a new nature} The Regenerate mans thoughts are sparks from a new Fire, fruits of a new heart, stirrings of a new Nature, Therefore ^{agree with other natural motions in 3 things.} It must needs be, that they partake with all natural motions in these Three points.

I. *Facility.* Natural Acts and motions, If Nature be not oppressed (as sometimes the *New nature* seems to be) are facile, yea pleasing and delightful, as to eat, to drink, to sleep, &c. So are right Thoughts to a Righteous person: ^{2 Facility, Good thoughts delightful, if from a right principle} *When wisdom entereth into thy heart,* ^{Prov 2, 10}

L 2

and

& knowledg is pleasant unto thy soul
 &c, A naughty heart is like a vi-
 tious stomach, those very thoughts
 that are as an *honey-combe*, or as
 Prov 27 7 *pleasant bread* to others, do make
 it turn, as it were, at the very
 sight of them; Go thy way Paul,
 for this time, I have no stomach to
 think of *Righteousness* or *Judgement*
 to come; No, no, *Felix* his Thou-
 ghts were another way, suitable
 to his Corruption; He thought
 Acts 24 25 (saith the text) *there was money com-*
 ing, and 'twas the thought of mo-
 ney that made *musick* in his *Mind*.
 But saith a *David* of his God, not
 of his *Mammon*, *My meditation*
 Verse 26 of HIM shall be SWEET, I will be
 glad in the Lord. When the Miser
 receives his *Mammon*, Oh how it
 glads him? nay he loves the
 Thought of it, when he cannot
 come at it; Nay, he can Think
 with delight of the *Bills* or *Bonds*
 he can lay them in his bosome
 that

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that do but *Name it*, *Money* is his
God, and *Worldlines* his *Nature*:
So doth a gracious heart with
sweetness entertain the Thought
of his God, *may hide his word* in *Psalm 119 12*
his very *Heart*; It goes down
with him with delight, as his food
when he is most hungry; *Thy*
words were found and I did eat them, *Jer 15 16*
and they were to me the joy and re-
joicing of mine Heart. The *Ear*
drinks in words, but it is the *heart*
that *eats* them, by setting the
Thoughts to chew upon them:
And as it is with a man that is in
health, if he want his *set meals*, so
is it with a *good Heart*, kept in *good*
order, without *many gripes* and *se-*
cret gnawings, it cannot want its
set MEDITATIONS, And surely
it would be better with most
Christians then it is, were they
out careful with *Isaack*, to *set a*
part some little time of the day
for *Meditation*, who are so little

able to say with David, *O how*
Psalm 119 67 *love I thy Law! It is my MEDITA-*
TION all the day. And this leads
 me to the

SECT XIII.

II. And that is *Frequency*. A
Frequency *David's* *thoughts* *good* *all the day.* *good pulse* strikes many a *good stroke*
 in a day, and so doth a *good heart*,
 as you may see in David, when
Psalm 119 97 he was in good state of *soul health*;
 you cannot think that he thought
 of nothing but Gods Law in the
 whole day, when he says *It was his*
Meditation all the day; his *Crown*
 was lined with *cares*, And his
 Head with *Thoughts* as other
 mens: But he would allow no
Thought in the day contrary to
 the *Law*; He would order all his
Thoughts in conformity and sub-
 ordination thereto, And his
Thoughts thereof were better
 pleasing to him than *all other o-*

How to be
 understood,

sher

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her Thoughts, He was in his Element when in such Meditations; and reckoned so much of the day lost, as wherein he was hurried, by Temptations, to any contrary cogitations: If a Bird fall into the water, 'tis not her Element, she neither useth nor delighteth to be there; If a Mole get above ground, he is not where he would be, or is wont be. Ask thine heart seriously what Element it is that thy Thoughts most use, and with most ease; (My soul shall be satisfied as with marrow and fatness when I think upon thee, when I remember thee upon my bed, & meditate upon thee, &c.) And thereby discern whether it be a Bird of Paradise, or a meer Mole, for to be carnally minded is death, but to be spiritually minded is life and peace. A bad man may have a Thought of God now and then, and a Thought for God (or the most are very much mistaken)

Tryal what
thoughts
thy element

psalm 77 5

Romans 8 6

Right Thoughts

But a *David* can say of his divine Thoughts, *how great is the sum of them? Gods Thoughts* of him, and *his Thoughts* of God, and the reflection of *his Thoughts upon Gods Thoughts*, for,

Psal 13, 17

SECT. XIV.

perpetuity

III. There is *Perpetuity* as well as Facility and Frequency in Natural acts and motions. The pulse beats not onely *all the day*, but *all a mans days*: so do good thoughts in a Godly mind. What a blessed frame was holy *David* in when he could never *awake*, but he found his pulse beating Heaven-ward: *when I awake I am still with thee.* The blessed mans delight is in the Law of the Lord, and therein doth he meditate day and night. 'O happy He whose Thoughts are holy *day and night*, that is, continually.

Psal 139 18

Psal 118 17

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I know *Grace* is lyable to its *languishings*, as well as *Nature*, and the *souls pulse* to its *Intermissions*, as the bodyes is, whereof more hereafter; onely the *Pulse* of *Nature* may cease totally, say it *must*, because *Nature* it self must *expire*; But *Grace* is a *Cælestial*, an *Heaven-born* principle, an *Immortal Fire*, which can never be extinguished, but burns brightest when *Nature* goeth out, as in *Jacob & Ioseph* when they lay a dying: so good thoughts do usually most flourish in that *very day* when other *Thoughts* perish, the day of *Death*, and after *Death* especially. And thus much for the first Tryal of *Thoughts*, whether *Right* or no, from their *Original*.

Grace may languish, but pulse intermit, as the natural, But good Thoughts never quite die.

Psal 145

Heb 11, 22

Second

II. Tryal.

Sec. I.

2 Tryal. Secondly,

Thoughts
are to be
known to be
Right or no
by their root

THoughts are to be known to be *right* by their *Root*, as Plants are, especially in winter-season : now this is as it were the *winter-state of Grace*.

We have seen in the first Tryal that Right Thoughts are to be discerned by their *soil*, They grow not in the *Wild*, or common *Field* of corrupt Nature, but in the *Garden of Grace*; so now, in this second Tryal, by the *occult* & inward manner of their growth, which I call their *Radications*. This I say then, if *good Thoughts* be thy *DEEP Thoughts*, if (as we say) *the best be at bottom*, thy thoughts are then Right, and thou art Righteous : for as the deep

If good
thoughts be
our deep
thoughts

thoughts

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Thoughts of *Worldlings* are worldly thoughts, & the deep Thoughts of wicked men are wicked thoughts, so the deep thoughts of good men are good Thoughts. 'Tis a notable observation of the Holy Ghosts concerning worldly men, That their INVWARD THOUGHT is that their Houses shall continue for ever, &c. Why? is there any Thought that is not an Inward Thought? No; But the meaning is that though they have some floating Thoughts of their mortalitie, and the vanity and transitoriness of all worldly things, swimming, as it were, on the top; yet they do not suffer such Thoughts to sink into their Hearts, or to go to the bottom, But the Thoughts that lodge there are such as His who is said, by our Saviour, to have thought within himself, Soul, thou hast much goods laid up for many years, Take, shine ease, eat, drink and be merry.

Psal 49 25

Luke 12 17

Verse 19

Note

Right Thoughts

the phrase, *he thought within himself*

There are other kind of thoughts that sometimes *knock at the door* of the worldlings Heart, Nay sometimes *look in at his windows*, as *Pauls Sermon* began to press in upon *Felix his Heart*, and to set him a *Trembling*, but there are other *Thoughts within*, which if they cannot keep good Thoughts quite out, they will keep them off from making any due or deep impression upon the Heart. Now

these Thoughts that nestle themselves, as it were, at the very *Heart-roots*, to keep others out from reaching thither, these deep thoughts are they which the Scriptures call the *inward thoughts*, according to that of the Psalmist,

Psalm 64 6 *the inward thoughts of every one of them, and the heart is deep.* And

so if thy inward Thoughts and deep Thoughts be good thoughts,

Rom 2 19 'tis a good sign. Thus He is a Jew that

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that is one inwardly. When God has put wisdom in the inward parts, as it is in *Jeremiah*; as 'tis said of the wicked that their inward part is very wickedness, and that their inward part is full of Ravening and wickedness: even when he speaketh peaceably with his mouth, yet in Heart he lays his wait.

Jer. 21 33

Psalms 5 9

Luke 11 35

Jerem 9 8

Now the Reason of this Rule is this, because as corruption (like the Worm at Jona's Gourd) loves to lie at the Root to wither all; so Grace (to work out Corruption) loves to lie at the very Heart roots, as it were; and the work of Grace being to fix the Heart aright, (as David saith, *My Heart is fixed O God, my Heart is fixed*) like a wise Master Builder, Grace goes to the bottom, and looks especially to that; the Foundation being that that fixeth all the building. The Latines do very elegantly express height and depth by the same word,

Reason of the Rule

Psal 108 4

Good thoughts build high; therefore must be bottomed low.

Acts 16 30

Num 24 3 4

Mark 13 4
Verse 5

word, thus, *altas radices agere*, is to take deep Root, and yet we call it the *Altitude of a Star* : He that will build high, must dig his Foundation deep and low ; Now Grace, where it comes, never aims lower then the Raising of the Thoughts as high as Heaven, Since what must I do to be saved (saith the Layler.) A Convert's first thoughts are for no less than SALVATION ; and therefore Grace layeth them in the very depth of the heart, Thus Gracious Thoughts are called the good treasure, not of the Head (for a Toad, they say, may have a Pearl there,) A wicked man may have excellent notions and speculations like Balaam, whose Heart is full of Poyson.) But the good treasure of the Heart.

Our Saviour, comparing Gods Word to seed, Mans Heart to Soil, Thoughts and purposes to a springing up of that Seed in the Soil, expressly

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expressly saith of the stony ground
in opposition to the good ground, Luke 8:17
that is, the good and honest Heart,
(himself explains it) that there-
fore it was that all came to no-
thing, because *there was no depth*
in the earth for the Seed, and they
that sprung up had no root, and
therefore they withered away. Matth 21:19

And in the Parable of the *Vine*
Figgs, where he designedly puts
the difference between the sound
believer and the Hypocrite, He
denyes not the *foolish* to have
Lamps and *Lights*, and *Oil in their*
Lamps, to keep them burning for
season; but denyes them to have
any Oil in their Vessels, as the *Wise*
Man said. The Lamps were the *Out-*
ward and shallow appearances of
glorious *Notions* and *Professions*,
but the *Vessels* are the very *inwards*
and depths of the Heart, & there-
fore it is said, *The light of the righte-* Prov 13:9
eous man rejoiceth, but the Lamp of the
wicked

wicked shall be put out. The Light of the Righteous (which may be understood of their good Conversation, according to that, *Let your light so shine before men, that they may see your good work.*) hath a Vessel within full of Oyl, to keep it burning perpetually, and therefore it rejoiceth, but the Lamp of the wicked hath not so, & therefore time shall put it out.

John 4 14
Good thoughts
a well-
spring,

And when he represents the Grace that he gives, by *a Well of Water in a man springing up to eternal life*; This Phrase is more accurately to be attended to our present purposes; We are not in judging of a man so much to consider what may be put into him, or what may for some time float at top, nay flow from a man, but what the SPRINGINGS are that are IN A MAN. And the Apostle James also puts it

James 3 11 Tryal upon what the FOUNTAIN

yield

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yield, whether it be *sweet water*, Verse 14
or *bitter, salt water* or *fresh*; which
expression he doth enough ex-
plain when he saith *If you have*
bitter envying, or strife in your Verse 13
hearts, glory not and lie not against
the truth; Mark that, IN YOUR
HEARTS, that is, when these bit-
ter waters are the *springings up* of
the inward Fountain, glory not,
and lie not: *sweet words and pleas-*
ing professions, shews and appear-
ances will be no good Testimony
for you when these B I T T E R
springings up within you bear wit-
ness against you.

In Nature, there are *springs* or
wells of diverse sorts, the diligent
observation of which will much
clear the scope of these Texts of
Scripture, and the thing in hand;
I shall onely instance in such as I
have seen. There is the *salt spring*
at *Nantwich*, where the *springings*
are naturally *salt*, Now let

M

never

Right Thoughts

never so much *fresh water* be poured into it, though it may for the present abate its *saltness*, and make its present waters the less brinish yet that which springs up will in some time *work out* all the *fresh water*, and will continue (as before) perfectly salt. Again there is the generous and famous spring called the HOZY WELL in Wales that is perpetually boiling with an admirable activity, that if never so much salt water should be poured into it, though all the waters (for the present) would taste salt or brackish, give it time and it would certainly *work out* all that *Heterogeneous mixture*, and retain its *sweetness* and (as I may say) its *Native excellencie and puritie*.

This then is a grand Rule for the tryal of Right Thoughts, good thy good thoughts be such as continually springing up, do *work* And

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evil thoughts which sometimes do seem to defile and deprave thee, 'tis a good Scripture-Evidence both of thy *thoughts* and state: for this is that which the Apostle calls a *clearing of our selves*, which he saith expressly that *Godly sorrow worketh* where it worketh Repentance to salvation; this self same thing, saith he, that ye sorrowed, *for a Godly sort*, Behold what carefulness it wrought in you, yea what clearing of your selves, &c. Now this Godly sorrow hath its Spring in the Thoughts, as the Evangelist saith of Peter, when he thought thereon he wept. As the Jews in their Carnality, wept when they remembered Zion, so Peter in his spiritual carnality wept when he remembered sin: But a little before the floods of the ungodly had overwhelmed the good man and the waters of bitterness had come into his soul; And had we but tasted of his spirit,

1 Cor 7 26

11

Mark 14 72

Psal. 137 1

M 2

by

Right Thoughts.

by what came from him in the *High Priests Hall*, we should have been apt to have concluded him in the *gall of bitterness*, when with *swearing & cursing* he denyed that ever he *knew Iesus* : and all this issuing from the *Thoughts* and apprehensions of his *imaginary danger*, that his sorry sinful slavish fear suggested to him in case He had held fast the profession of his Faith without wavering ; these were the Thoughts that were *uppermost*, and so nearest his *tongues end*, to influence that under this surprise of Temptation ; and little doubt but at that very time his *deep and bottom Thoughts* were full of real real kindness to his Lord and Master, which shortly after (by their *springing up*) discover themselves ; For these Thoughts work him to *Godly sorrow* (as the Text affirmeth) and *godly sorrow* to a *clearing of himself*

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of that which had now so sadly
stained the Glory of his Professi-
on, so that we read after of his
lying for Christ, but never more
word of his *denying* him.

Sect. II.

AS this therefore is the grand Instances of
good thou-
ghts deepest
trouble of many gracious
Persons, that they find ma-
ny strong and *boisterous and evil*
thoughts, like rugged *Esa* that
present themselves *first* to view, Gen. 25. 28
and seem to be strongest and most
petuous, yet this may be a
comfort if they can find good
thoughts, like another *Iacob*, Verse 26
kicking those *other thoughts*, as it
were, *by the heel*, and continually
labouring to *supplant* them; for in-
stance,

der Nabals provocation, you find all the waters, as it were, turned *into bloud*, and nothing meditated but cruelty and Revenge; But when *daids* deep and bottom Thoughts are set on work, How quickly do they *work out* all that cruelty? The waters return to their proper nature and right colour; and now all becomes goodness, meekness, gentleness. And David said to Achish, Blessed be the Lord God of Israel who sent thee this day to me; and blessed be thy advice, and blessed be thou, which hast kept me this day from coming shed bloud, and from avenging myself with my own hand. So that whereas there was a Root of bitterness springing up, which would have brought trouble enough upon himself and others there

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And by the way, the Reader may
remark that they whose *Thoughts* Note well.
are *right* & good, are very apt to
think well of those that let them
sight, (as any prudent serious *Tra-*
vailer that hath been out of his
way will be) *O blessed Sermon, suc-*
cess, person, providence, will such a
one say, that hath been an occasion
or means to set me clear of such a
Temptation, or from such or such
wicked, proud, or passionate or un-
clean, or worldly *Thoughts* that have
so disturbed and distempered me.

Take another instance in good Hezekiah
King *Hezekiah*, whom when God
had raised up, the Text saith, pre-
sently his *Heart was lifted up*, so
that there was wrath upon him, and 2 Chro: 32
upon *Judah and Ierusalem*; His
heart swells with proud & haughty
thoughts; Notwithstanding, saith
the next Verse, *Hezekiah hum-* Verse 26
bled himself for the pride of his heart,
so that the wrath of the Lord came not
upon them in the days of *Hezekiah*.

some thoughts of all, were wise thoughts, and his Root thoughts were rotten thoughts, for he thought it better for him to displease God than the Multitude, and to offend his Conscience rather than Caesar; for this was the hinge upon which the whole matter turned, the Jews cryed out, saying,

John 9:12-13
27

if thou let this man go, thou art not Caesars friend; When Pilate therefore heard that saying, He brought out Iesus, &c. and delivered him to them to be Crucified.

Agrippa

Thus Agrippa, no doubt, had many good Thoughts and motions in his mind, when he cryes out to S. Paul, *Almost thou persuadest me to be a Christian.* And

Acts 26 28

Many
owers
Christ

fol-
of

many of Christs followers thought, no question, to have continued longer with him, at their first coming to him, and are therefore called his Disciples, from that time

John 6, 66

(saith the Text) *Many of his Disciples*

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principles went back and walked no more with him. And so that rich young man that came running to him with so much eagerness, and kneeled before him with so much Devotion, thought (without all peradventure) that Christ was a most excellent person, and that it was a most desirable thing to be saved; But then his ultimate Thoughts were, that if He could not have Heaven and Earth too, it was best to venture the first, and to hold to that which he had in his Hand, and these thoughts carryed him, (as the like Thoughts do thousands) away from Christ. And therefore the Antithesis to the Text is remarkable, The thoughts of the Righteous are right, but the Counsels of the wicked (that is, their Deep, Deliberate, Bottom thoughts) are deceit.

So then by this Rule we may discern what an Excellent Spirit there

Young man
Mar. 10 17

Saints at
worst of a
more excellent Spirit
then Hypocrites at best

Daniel 6.3

there is, as 'twas said of *Daniel*, in the meanest Saint, take him at his very worst and lowest, that is not to be found in the *most flourishing Hypocrite* in the world when he is arrayed in all his Glory. A *gracious heart*, (like a faithful soulaver) be it never so oppressed and trodden down by its Enemy, yet its *bottom thoughts* are still working at a *Holy Revenge* (as the Apostle

1 Cor. 7. 11 *saith, yeawhat Revenge?*) contriving how it may *cast off* its Enemy, and having cast it off, to *cut it off*; for it is to every upright person in the World that the Holy Ghost applies that of the Prophet, *thine*

Isai. 33. 18 *heart shall MEDITATE TERROUR*: Thou shalt be thinking how to *kill this corruption*, and how to *Conquer that Lust*, How to *mortify this uncleanness*, that *inordinate affection*, this *Evil Concupiscence*, that *Covetousness*, how to be *revenged of these uncircumcised Philistines*.

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Prayers for thy two eyes, for all that Iude 16:28

light of Holy Joy and Peace, they
have deprived thee of. Where-
on the other hand the *best Hy-*
crit, even whilst he seems to
hold out the Garrison with great
Gallantry and Resolution for
God and Christ, yet even then
his *secret thoughts*, his inward,
deep, and bottom *thoughts* are
not trucking with the *Enemy*, to
betray and yield up all, when He
seeth His season, and pleasing
advantage; Thus *Esau* resolves
to carry it most *demurely* during
his Fathers life; but his *De p*
oughts are all along, (*Esau said*
his heart saith the Text) *the days of*
burning for my Father are at hand,
when will I slay my Brother. And
Oh! How many are there that
will palliate a foul and rotten heart
with the fairest pretences and ap-
pearances, whilst Godly *Magi-*
strates, Ministers, Parents, Guar-
dians;

dians, Governours, continue with them, that all the while have *months mind*, as we say, to the licence that other debauched or vain persons take, and secretly *please themselves* with the thoughts thereof, which they purpoſe to do themselves, when the *Ave* of such, as at present hinder them shall be removed and taken away. A kin to these are those, who (though they will not sell *Wheat* on the Sabbath day, yet) are still *thinking when will the Sabbath be over?* So then the test of our Spirits is our *Deep thoughts*.

James 8 5

And thus also we have a reason of a *Following Rule* in this, for cannot but be supposed that *Right thoughts* must needs be (not idle or *unactive* but) *operative* and *bounding in fruit* that are so happy in their *Root*, they take root downward, and therefore will bear fruit upward.

Isaia. 37 33

Sec.

Sect. III.

NOW a grand Reason why I have desired to speak so fully and distinctly to this, is this, which I desire most heedfully may be observed, The THOUGHTS of men (whereof the word of God is (as hath been said) *the great discerner*; and to *Hebr: 4: 13* *the touch* whereof we have been still bringing them in these tryals) I say THOUGHTS of mens minds which, in the manner of *Exerting* and putting forth their *operations*, do much depend upon the various Temperaments of those bodies wherein those operations are put forth, are to be considered with a special respect thereunto; for most certain it is that neither *Grace* nor *Corruption*, neither *sin-nerity* nor *Hypocrisy* find all mens minds, be they good or bad, to work

Thoughts
are to be
considered
with special
respect to
the Temper-
ament of
the body

Tempera-
ments may
help to more
stability of
thoughts in
some than
in others.

work alike, but according as their
diverse workings are influenced by
the diversity of bodily constitution.
Now some temperatures (being
naturally more heavy, lumpish
and melancholick, more easily dis-
pose their minds to greater me-
sures of Resolution, stability and
fixation of thoughts, when once
the Thoughts are set, be the mind
on matters good or bad; In worldly
and nay wicked things some are of one
mind, and who can turn them
truly none; but God Omnipotent;
who, if God come once
to let their Hearts aright, have
marvillous advantage in point of
consistency, and as to the stability
of their good thoughts even from
their Natural temper; whereas
some others in Constitution (such as
guine, and more symbolizing with
the Air, their minds seem com-
monly more volatile, and so their
thoughts more fluid, and less fixed, and

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be the *habit* of their *Minds*, or
objects of their *Thoughts*, good or
 evil : Now this *difference* of Na-
 tural constitution, occasions many
 mistakes in the *spiritual* judging of
 Mens Estates. A man may be
 very *strict*, yet not Religious,
 though *Iohn Baptist* was naturally
 (his probable) very austere, *Iohn*
the same (saith Christ) neither eating
 nor drinking : & another man may
 be very pleasant, and yet not *virtu-
 ous* ; and it would seem our Saviours
 Natural bodily temper was differ-
 ent from the *Baptists*, and dispo-
 sed him to a complaisant conversa-
 tion, The Son of Man came eating
 and drinking (for even in that
 sense his delights were with the Sons
 of Men) Rejoicing in the habitable
 parts of the Earth : The Hebrew
 word signifyes *sporting*, and so
 the Margin reads it, and yet he
 was the pattern of all perfection.
 And as in Conversation, so in
 thoughts,

Difference
 of natural
 constitution
 may appear
 as in con-
 version,

Mat. 11, 18

Verse 29

Prov. 8, 38

So in thou-
 ghts.

Right Thoughts

Thoughts, the Natural temper may (if not attended) occasion dangerous mistakes in judging the spiritual state. Take an instance in whom I take to be Eminent Saints King Solomon, and the Apostle Paul, concerning the latter no doubt, nor dare I of the former (who was Gods Iedidiah, from whom God saith he will never take his mercy, A Pen-man of Holy Wit, and so numbred by the Apostle among the Holy men of God a grand Type of Christ, and one of those Prophets of whom Christ saith exprelsly that all the Prophets are in the Kingdom of God,) yet suppose a vast difference in the Natural temper of these two excellent men: Paul, no doubt, was of great natural resolution, and resolution, I verily thought (saith he of himself before his conversion) that I ought to do many things against the Name of Iesus, who

Instance in
K. Solomon
and S. Paul

Luke 13 28

Acts 26 9

Ver. 10, 11

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thing also I did in every Synagogue;
 He never alters his mind (as we
 say,) never changeth his thoughts,
 never turns, nor ever would, had
 not God overturned him; but then
 when God called him by his Grace,
 and set the Watch right, Oh! this
 Natural temper of His was an Ex-
 cellent Ballance, and kept the mo-
 tion admirably right; What do
 you mean (saith he) to weep and
 break mine heart? I am ready not
 to be bound, & but to Die for
 the Name of Iesus; And when he
 would not be persuaded (say they)
 he ceased, &c. You see He was
 fixed before Conversion, and fix-
 ed after; for Grace rather useth
 when altereth Nature, though it
 cures its corruption. But now
 and Solomon He was naturally (I que-
 stion not) of a more Airy Consti-
 tution, and so of a more doubtful
 mind (as our Saviours Phrase is
 which He borrows from the Aery

Acts 21 13

μη μετε-
 ωριζετε ;
 Luke 11 29

N 3

Meteors,

Meteors, which are now *here*,
 and now *there*, and you can hardly
 find them fixed any where,) and
 so His *thoughts* more *fluid* and *vo-*
latile, flying up and down from
 one thing to a contrary thing,
 from *wisdom*, to *Wine*, to *Women*,
 to *Madness*, to *Folly*, yea from
 one thing to a thousand things.
 Even from the *Cedar of Lebanon*,
 to the *Hyssop upon the Wall*; and
 being naturally (like *Reuben*) un-
 stable (as water) his *Wives* turned
 away his heart, and the Lord was
 angry with *Solomon*, because his
 heart was turned away from the Lord
 God of *Israel*, which had appeared
 unto him twice; and yet there was
 a well of *Water* after all this, spring-
 ing up in Him to *Everlasting Life*,
 for you may see what was in the
 bottom of his heart (what his deep-
 est thoughts were) by what you
 find in the bottom of his *Book of*
Penitence and Recantation; Lastly

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us hear (saith He) the CONCLUSION of the matter, FEAR GOD, and keep his Commandments, &c. Eccle. 12:13
Now All is well (We say) that ends well.

Sec. IV:

THIS then (to shut up this Conclusion of the Rule scrutiny) is that which we are most accurately to observe amongst all that variety not onely of Temptations, but of Tempers and consequently of Thoughts, Purposes, and Resolutions, if (as David saith in another respect) *In the multitude of our thoughts within us,* We can find Divine & gracious Thoughts to be deepest in our Soul? As to the instance forementioned, when our slight Thoughts of God, and slavish fear of man, and thoughts of sinful secretie as to our selves, are wrought out by our

Psalm 94:14
Several instances of good thoughts at bottom, working out evil thoughts.

N 3 simplifying

sanctifying the Lord God in our hearts, and making him our FEAR,
 as the Prophet speaks,

When ones *high thoughts* of himself, who is ready to say in his heart, *My power and the might of my hand hath gotten me this wealth,* are removed by remembrance of the Lord God, and that it is he that gives power to get wealth.

When our *self-justifying, self-exalting thoughts* are taken down and let fall (as *Iob's* plumes were) by his thoughts of his black feet, behold I am vile, what shall I answer thee? &c.

When *over-cager thoughts* of the world are worn out by thinking on what He saith, who hath charged us to take no thought for to morrow and over-valuing thoughts of this World, by thinking that the world was not Crucified for Us, cannot deliver, or profit in the day of wrath, that labouring for the World,

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our but labouring for the wind; where- Eccl. f. 5:16
AR, of the more a man grasps (for the
most part) the greater are the
of gripes, that their end is Destruction
in his that mind earthly things, but espe-
cially by Thinking that the Lord
hath said, Love not the world, nor
the things of the world; for if any 2 John 2:15
gives man love the world; the love of the
Father is not in him.

self When Flesh-pleasing thoughts
are supplanted by thinking that to
be carnally minded is death; that Roman: 8:6
living in pleasures upon the Earth, James 5:5
and being wanton, is but the hou-
sing of the heart as in the day of
laughter; that a S. Paul himself
must *ὑποταγῆναι*, beat down his
body; and bring it in subjection, 2 Cor. 9:27
that he himself should be a cast-away;
then when thoughts of the Excellency
of the knowledge of Christ come to
make a man think other things to
be but dogs meat, or dung, that he
is *in* Christ; when the thoughts
but

N 4

of

of the Rivers of pleasures, that are
 at Gods Right hand for evermore, do
 challenge the Heart, What hast
 thou to do in the way of Egypt, to
 drink the waters of Sihon? what hast
 thou to do with the puddle plea-
 sures of Sin, that are but for a sea-
 son?

When our
 wandering
 thoughts
 take Heaven
 for their
 home,

In a word, when the wandering
 Thoughts (like weary travellers,) mix
 take Heaven for their Home, and in u
 though they fetch too many a com-
 pass, yet still they ultimately are yet
 making thitherward: when they like
 (like so many busie Bees have been and
 flying about all day perhaps, yet black
 never rest till they have busied Ch
 themselves in God, as an Hive of ica
 sweetness, and there find satisfac-
 tory Repast, and sweet Repose, they
 Thou mayst well say Return to thy
 Rest O my Soul, and that the Lord
 hath dealt bountifully with thee; for
 this was it that the Church
 comforted her self in the thoughts
 of,

Mal. 1:6

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of, that the desire of her soul was to
 the remembrance of Gods Name,
 with her Soul she desired him in
 the night; even when other Lords
 had had dominion over her, &c. for
 though Temptations (which are
 called) the fiery Darts of Satan may
 sometimes make thee black, like
 the Spouse in the Canticles, and real
 mixtures of darkness may be found
 in thee, in respect of which thou
 mayst fitly be compared to smok,
 yet if thy Thoughts, like hers, be
 like Pillars of smok, still winding
 and working upward, Thou art
 black indeed, but yet beautiful in
 Christs account. As in the Levi-
 tical Law the creeping things going
 upon all four, were unclean, yet, if
 they had legs above their feet to leap
 withal, as the Locust, or Grasshopper,
 they were clean in the Laws ac-
 count.

Isai, 26 8 9

Verse 13

Ephc. 6, 16

Cantic. 1 8

Cantic 3 6

Lev, 11 41

21

Third

III. Tryal.

Sect. I.

Thirdly,

3. Tryal,
Right thou-
ghts have
influence
upon order-
ing the con-
versation
aright:



Come we then to the
Third Tryall of the
Thoughts, (*viz*) which
Right thoughts have
a natural Energy &
influence unto the

ordering of the Conversation aright,

as the Scripture speaks: Now
the reason of this Rule is this,

1. *Psal 50 23* The Grace of God which (as we
have seen) first stirs in Thoughts,
is called in the Scripture the seed

2. *John 3. 9* of God, and therefore 'tis not pos-
sible that it should prove abortive

3. *Ephes. 2 2* for if the evil Spirit worketh effe-
ctually in the Children of Disobedi-
ence, by working first upon their

4. *Acts 5 3* Thoughts (*why hath Satan filled
thine heart? &c.* Satans work be-

gins

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gins there.) And if Lust when it
 hath conceived in the Thought, Isaiah 1:15
 brings forth sin in the life, which
 is an Anomy or Transgression of
 the Law, True Grace when it con-
 ceives in the Thought must ac-
 cordingly bring forth Newness in
 the Life, (as Scripture speaks) Rom. 6:4
 which is a conformity to the Rule Gala. 6:16
 of the new Creature, the Law and
 the Terms of the new Covenant, Hebr. 8:8
 which first saith I will put my Spirit
 within them, and then they shall Eze. 36:27
 keep my judgements and do them,
 which is to be understood of E-
 vangelical obedience. First Grace
 works in us, and then it sets us a
 working; for after that it pleased
 God, who called me by his Grace, to Gala. 1:15,16
 reveal his Son in me, immediately,
 saith Paul, I conferred not with flesh Acts 9:6
 and bloud, &c. With whom then?
 why, Lord what wouldst thou have
 me to do? His thoughts were work-
 ing in the verse before, and they
 set

set him a work in the verse following.

Ephes. 1. 11. *The works of God, which we call Providence, are All pursuant to the thoughts of God, which Scripture*

Jer. 23. 20. *calls his Purpose. Thus God is said to perform all the thoughts and intents of his heart. Now Grace*

2 Pet. 1. 4. *is called a partaking of the Divine nature, and therefore cannot spend it self in bare thinking. In Nature*

the motions of the hands and feet without the command or express dictate of the Tongue, do readily

pursue the thoughts and motions of the mind, and therefore it is said that a mans heart deviseth his way

A man thinketh to go such a way and goes it; He thinks to do such a thing, and does it. And it is

Isaiah 65. 2 *in corrupt Nature, they walk in a way that is not good, after their own hearts; And it is as truly said*

Grace. I thought on my ways, said David, and turned my feet unto the

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Testimonies. Right Thoughts indeed may we well call them, when they are *Rectifying thoughts*, when they make us to do Right; as, the Apostle saith, *He that doth Righteousness, is Righteous.* 'Tis said of the Wicked, *They conceive mischief, and bring forth Iniquity.* And can We think it proper to trace onely to prove abortive? Wo to them, saith God, *that devise Iniquity, and work evil upon their beds; when the morning is light they practice it, because it is in the power of their hand.* This is the Case and Character of the wicked, *He, first deviseth mischief upon his bed, and then sets himself in a way that is not good; And thus the Sincere Conscience, what good he thinks to do, when God holds him down on the Bed of sorrows (as Scripture phrase is) and in the Night of affliction, he will not therefore forsake doing, because God lifts up the lights*

Right thoughts are rectifying thoughts

John 3 7

Isaiah 59 4

Micah 2 2

Psalms 36 4

Revel. 2 23

Psal: 66 11

12, 13

purpose of-
ten outgoes
power,

Gen. 27 42

1 Sa. 18, 25

Neh. 6. 2

light of his Countenance upon him
so far as it is in the power of his
hand; but will rather say with
David, with a little variation, that
laidst affliction upon our Loins, but
thou broughtest us out into a wealthy
place, I will pay thee my vows, which
my Heart hath purposed, and my
mouth spoken when I was in trouble.

'Tis true indeed, that in both cases
the purpose of the Heart doth out-
go the power of the hand; A wicked man thinks
he can do more mischief than he can possibly
compass; Thus Esau purposed to kill Jacob,
and Saul thought to make David fall by the
Philistines; It is said Sanballat and Geshem
thought to do Nehemiah mischief, yet they
could not do it: So the Child of God
perhaps purposed greater exactness, and
more closeness walking with God, (in a
sickness, under a Sermon, or at a Sacrament)
then he can possibly attain unto afterwards.

afterwards
ings of
g corrup
e) he i
my thou
purpos
if they
short
in such
brought
never f
and it,
fusion
I have
under f
God v
to my
the Con
ver more
never n
Heaven
forter,
since do
to folly,
never c

The righteous mans Evidence.

Afterwards, by reason of renew-
 ings of Temptation, and remain-
 ing corruption, and then (it may
 be) he is ready to cry out, 'Oh
 my thoughts were never right, my
 purposes were never sincere, for
 if they had, I had never fallen
 so short in performance; I thought
 in such a straight, it ever God
 brought me out of it, I should
 never forget my self, and God;
 and it, as (to my shame and con-
 fusion of face I may speak it) I
 have since done; I thought
 under such a trouble of mind if
 God would ever speak pardon
 to my sin, and Peace to my soul,
 the Consolations of God should ne-
 ver more be small with me, I would
 never neglect my Evidences for
 Heaven, never grieve the Com-
 forter, as I (like a wretch) have
 since done; I would never return
 so folly, never indulge corruption,
 never dally with Temptation
 & any.

Job 15 33

Ephes. 4 30

Psalm 85 8

Job 15 4

Psal, 51, 13

Hebr: 5 27

Job 17 11

any more; I thought I should
 never have been so flight in ho
 duties, in Closet or Family, never
 have past a day without some
 soul-repist by sweet and soft
 meditations; never have restrain
 ed prayer from the Almighty;
 thought I should never have
 spent so many Lords days so care
 lessly, heard Sermons so unprofit
 fitably, read Gods word so un
 tentively, as I have since done.
 I thought also I should have rang
 Transgressours Gods way, and that
 sinners should have been converted
 unto him; that I should have ex
 pressed more Zeal for the glory
 God, more compassion on the
 ignorant, and on them that are
 of the way; more Courage in
 proving Sin in others, and
 in being exemplary unto others
 in my own Conversation: But
 alas! How may I complain,
 Job, that my purposes are broken

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*off, even the thoughts of my heart ;
that I went out (like Naomi) full
full of purposes, but Returned
emptie of performances; I
thought to have gone forth vi-
ctorious like Sampson, but found
my strength upon tryal, but like
another mans; I thought like
Peter, that though all should have
been offended in Christ, yet should
not I; But, alas, I have found
slender temptations too hard for
me, as the Damofel was for him;
and truly now the thing that I
feared is come upon me; I thought
this Tryal would find me out,
that my thoughts and purposes
were never right, for they have
never reached their intended per-
formance.*

Ruth 1 21

Judges 16
17 and 20

Mark 14 29

Verse 66

SECT. II.

Right ap-
plication of
the Rule.

BUT for the *right application* of this Rule, and that the *brazen* *Reed* may not be broken, as the *Isaiah* 42 3. *leaf that is driven to and fro*, you must know that the *right ordered Conversation* before mentioned, as the genuine issue of *Right Thoughts*, is not to be estimated by *Legal* but by *Evangelical measures*; and so the *Thoughts* themselves, not so much by the *successfulness of attainment*, as by the *sincerity of endeavour*, for (what the *Apostle* 1 *cor.* 8 12. saith in another case, is true here) *if there be first a willing mind*, it is accepted according to what a man hath, not according to what he hath not: Now where this *willing mind* is, there will be *realty of endeavour to do what it can*, though it cannot do what it would, as the *Apostle Paul* saith, *The good that I would*

Rom. 7 18

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would do that I cannot; and again,
not that I have already attained, ei-
ther were already perfect, but one Phil. 3 12:
thing I do, I press forward, &c.
there will, and there must be a
pressing forward. Grace is a War-
fare rather, then a Triumph, and
a Plowing rather then a Reaping, Phil. 2 8
and therefore the Holy Ghost to
right Thoughts and diligence, and
to that a tending to plenteousness;
if plenty do not presently attend
them, yet they intend it, and tend
towards it, We say, He that will
shoot high must aim at a Star,
though he cannot hit it. He there-
fore that purposeth Holiness, as Good pro
God is Holy, whose careful and poses how
real endeavours in all holy means seconded
and ways are pursuant to his pur- with Evan-
poses; whose daily short comings are gelical dis-
his daily burden and bitterness, obedience
who, (unfeignedly bewailing
them) humbly rowls his Peni-
tent Soul upon the perfect righte-
ousness

ousness of Iesus Christ (which was the case and practice of the Apostle in the place before quoted) *is a compleat man in Christ*, and a Conversation thus ordered is a Scripture Evidence that the Thoughts are Right, and that the man is Righteous.

Psal. 145 4 But then on the other hand, *Thoughts without works dead thoughts:* what the Scripture speaks of the *day of Death*, is fitly applicable to a *state of spiritual Death*, That all *a mans Thoughts perish*; for as faith *without works is a dead faith*, so Thoughts without works may be said to be *dead thoughts*; Nay these are sometimes the Evidence of one whom the Scripture calls

James 2 17 *twice dead, pluckt up by the roots*, that is *once dead as to his Natural sinful condition*; and then again *dead in regard of the motions and stirrings of thoughts and purposes* which seemed to shew some *spiritual life*, and yet after all come to nothing.

Jude 12
Twice dead
how meant

The
not
mon
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an b
Impe
cify
to be
doin
to tra
They
let us
for t
Fathe
what
himse
Birth
or to
yet to
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Real
loud
of Ho
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nadve

The Righteous mans Evidence.

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nothing. Therefore, saith Solomon, if they bethink themselves and return, &c. For a man to bethink himself, and *not to return*, is to add an *high aggravation* to his former *Impenitency*; 'tis sin enough to crucify the Son of God afresh, and *not to bethink ones self* what one is a doing; but to consider Jesus, and yet to *trample his Blood under feet*, (As They said, Come this is the Heir, *let us kill him*) this leaves no room for that very Prayer of Christ, *Father forgive them, they know not what they do*: For a man to bethink himself of Heaven, as Esau of the Birthright, and yet to *despise it*, or to bethink himself of Hell, and yet to *rush into it as the Horse into the Battle*, This is as it were to deal cruelly with Christ in cold blood, to bid defiance to the God of Heaven upon Advice and set counsel, which too many do upon inadvertency and non-consideration.

1 Kin. 8 47
41

Mat 21 38

Gen. 25 32

Right Thoughts.

Luke 8 37

Acts 8 14

on; or at least, like the vile Ga-
darenes, when Christ comes into
 our Thoughts, as *he came into*
their Coasts, for our *Swines* sake,
 our filthy Lusts sake, to beseech
 him to depart out of our Countrey;
 nay, with the wicked Jews, when
 conviction puts it upon our Tho-
 ughts (as *Pilate* did upon theirs,
shall I crucify your King?) shall I
 Crucify the Lord Jesus, by con-
 tinued Impenitency, & unbelief?
 When *Barabbas* and *Jesus* lie both
 before our Thoughts, deliberately
 to deny the Holy One, and to choose
 a Murderer. And Oh! how sad
 will it be to perish without Christ,
 under so many Thoughts of Christ?
 or to go to Hell with so many Tho-
 ughts and fruitless purposes of go-
 ing to Heaven.

Sec. 1. Higher

Sec. III.

YEs alas, how many are there ^{Folly of} that have many ^{missing to} confident ^{idle thou-} Thoughts of Heaven, because ^{ghes & pur-} they have now and then a few ^{poses,} good, unactive, unoperative thoughts for Heaven; and carry these confident Thoughts with them to their very Graves, as the foolish Virgins, ^{Mt 25:11} that roundly knock at Christ's door with a Lord, Lord, Open unto us, but the Answer is, I know you not. Foolish ones, may I well say; for as in case where prudence might foresee the Evil of Event, or Consequence, to a Thought or purpose, we say, *Stultum est dicere* *non putaram*, 'tis a foolish thing to say, I never thought that this would have come of it, or else I would I never have engaged in it, so in all cases where we have the Highest assurances from Religion

and Reason that the understanding of a man is capable of, that our

1 Cor. 15. 58 Labour shall not be in vain in the

Lord, *Stultum est dicere pu. a. m.*

'tis a foolish thing to say, I thought

to have repented, and I thought to

have believed, and to stick there by

and go no farther. What doth it

profit my Brethren, saith the Apo

James 2. 14 stle, If a man say he have faith,

and hath not works, can faith save

him? So I may say, if a man say

he have Thoughts, and hath not

works, can Thoughts save him? If

a man think over night to be so

far onwards of his journey by this

such an hour in the morning, and

sleep out the time he should go in

in, can Thoughts carry him? If a

Prince command his Servant in

the morning (on pain of Death)

to do such a thing, of most high

importance to his Crown and Dig-

nity, and that must be done that

day or not at all; and promise him

withal

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withal a *manifest* Reward in case of performance; suppose this servant goes forth of his Prince's Presence, full of many *busy Thoughts*, and present purposes of going about the business; but by the way falls into evil Company, or into some other business, *trivial* and *vain* in respect of his *Great Masters*, but more pleasing to the *wicked and sloathful* Mat. 25 26
Servant; but returns at night, and (with Confidence shall I say, or Impudence?) sues for his reward; shall the *Princes bounty* reward by this mans *vain purpose*? or his *just severity* punish his *inexcusable neglect of performance*? Reader what thinkest thou? Even so saith God, Verse 30
Cast ye the *unprofitable Servant* into *utter darkness*, there shall be *weeping and gnashing of teeth*; He saith not the Servant that *never purposed*, but the Servant that *never did* what he should have done, and so never

never profited. And on the other hand, it is not said, *well thought, or well meant, or well purposed, or well intended*, but **WELL DONE** *thinking* **Verse 21** *good & faithful servant*, thus David describing the *Blessed man*, saith he, not onely that *He meditates in the Law day and night*, but also brings forth his fruit in his season; But saith he, *the ungoatly is not so.*

SECT. IV.

thoughts no
ways right
when ways
always grie-
vous

Psalm 105

Isaiah 32

THIS then is a sure Rule. *Himely* Thoughts are *no ways Right* and *Good*, whose ways are *always grievous*, as the Scripture speaks. There is no such thing as **GOOD MEANINGS**, (as Delusion that damns thousands) where there is no **GOOD LIFE** (as before expressed) *The liberal* saith the Prophet, *deviseth liberal things, and by the liberal things he shall stand.* 'Tis well when **THOUGHT**

and

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and THINGS go together; otherwise the very Thoughts of GOOD, or of doing GOOD, or of becoming GOOD, are not GOOD, because they are vain, and Scripture reckons all VAIN THOUGHTS to be wickedness of heart, and such a One as the continuance whereof excludes from Salvation; Wash
 thine Heart from wickedness, that
 thou mayst be saved, how long shall
 vain thoughts lodge within thee?

Jerem, 4 14

Now, Thoughts are VAIN, not
 Hicely when set upon vain objects,
 but if they be placed upon the
 best objects in vain, or to no pur-
 pose, as our Phrase is, when a
 thing doth not reach its real or
 practical end, we say such a thing
 is to no purpose: and so pur-
 poses themselves may be said to be
 to no purpose. They say in Philo-
 sophy, *Frustra fit potentia que nun-*
quam producitur in Actum, that
 power is vain that is never proanced
 into Act;

Thoughts
 not onely
 vain when
 set upon
 vain objects
 but upon the
 best objects
 in vain,

How purpo-
 ses may be
 said to be to
 no purpose.

Right Thoughts

Act; so may I say in Divinity,
 Those Thoughts are vain that are
 never produced into Exercise or
 Operation, as the Drunkard who
 often thinks of amendment, but
 still turns like a Dog to his vomit,
 or the unclean Whoremonger, or
 Harlot in the Proverbs, that after
 her Vows and her peace offerings, re-
 turns with the Swine that was wash-
 ed to her wallowing in the mire, or
 as those in *Malachy* of whom the
 Holy Ghost thus complains, and
 against whom he thus witnesseth,
And this have ye DONE AGAIN,
Covering the Altar of the Lord with
Tears, with weeping and with cry-
ing out, insomuch that he regardeth
not the offering any more, or receiv-
eth it with good will at your hands.
 Not that we are therefore not to
 purpose, much less to purpose a-
 gainst purposing that which is
 good, but to take care to fulfil our
 purposes; for if they perish that

go so far as this Text mentioneth;
what shall be the end of those
that come so far short of them;
that come short of Heaven?

And so we come to

The IV. and Last Tryal.



Ouldest thou (Lastly)
know whether thy
Thoughts be Right,
Remember that

4 Tryal of
Right thou-
ghts by the
Rule,

RIGHT is a *Relative*
word; and refers to proportion
and Rule: As in THINGS so in
THOUGHTS;

*Est modus in rebus, sunt certa
quædam fines,
Quos ultra, citraque, nequid
consistere Rectum.*

THOUGHTS

Right Thoughts

THOUGHTS have their Measures, SHORT, or OVER-LONG cannot be RIGHT, but both extremely WRONG.

Thy Thoughts are Right if Regular, and conformed to Right measures : And here are two things to be presupposed to thy Right judging of thy Thoughts

Two things
prequired
A Rule for
Right thou-
ghts.

First, that thou think there is a Rule for Thoughts ; Secondly that thou have *Right Thoughts* of the Rule.

Sect. I.

2. Right
thoughts of
the Rule.

AS to the First, It was a so-
l spiritual Plague and Judg-
ment, A *black vail* upon the
heart, upon the Jewish Rabbins
and Expounders of the Law, that
they did not extend *Its Rule* to
the *Thoughts*, but taught for Do-
ctrine, what we have in the Pro-
verb, that *Thoughts were Free*

(even

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even in that sense) Mans Thou:
hts from Gods Laws; Some of
them are observed to have given
that cursed gloss upon that Text,
If I regard Iniquity in my heart, Psal. 66, 18
God will not hear, God will not
hear; that is, say they, *If it go* Rabbi Kim-
chins loc.
against their own thoughts, God
will not mind, he will take no
notice thereof, nor call to any
account for it. And this made
them think so well of themselves,
that they thought no worse of
their thoughts. Blessed Paul;
though brought up at the feet of
Gamaliel a Doctor of the Law,
yet was alive once, without the Law,
and gives this as the Reason, He
did not by all their Doctrine,
know Lust; He knew no that
thought sins were such sins until
the Commandment came in another
manner; and by another kind of
thing then ever he had from
them. For this was our Saviours
great

Acts 22, 3
Paul brought
up at
Gamaliels
feet, Ignor-
ant of those
things.

Rom. 7 9

Verse 9

till the Com-
mandment
came to him
in Christs
own teach-
ing.

Christs ex-
position of
the Law spi-
ritual teach-
ing thoughts
Matth. 5 3

Verse 8

Verse 22, 28

Chap 6, 25,
28, 31

Last Com-
mandment

Rom 7, 7

Against evil
Thoughts

Rom. 7. 14

great buisness; in that Incompara-
ble *Sermon upon the Mount*, to
vindicate the *Spirituality* of the
Law, from their *carnal* and *corrupt*
Doctrines; they put the great stress
of the Rule upon the *outward man*.
He puts it upon the *Heart* also.
Poverty in spirit; he begins with
that: He layes the bread
of the *Sixth* and *Seaventh* Com-
mandments in *heart* and *thought*
as well as *outward Act*, He con-
demns carking cares, *Anxiety*
thoughts. 'Tis strange indeed the
should be so blinded, seeing the
very *last* of Gods *Ten Words*, goes
down to the very *bottom* of the
mind and *thought*, *Thou shalt not*
COVERT, so that when the scales
were but fallen from the Apostles
eyes, He could easily see, in the
light of that *Law*, that *THOUGHT*
was *SIN*; He knew *Lust*
to be *SIN* then: He knows now
that the *Law* is *Spiritual*, Yet

The righteous mans Evidēce.

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and thus he Schools others 'iva

μαθητε τὸ μὴ ὑπερ' ὃ γέγραπται φρο- 1 Cor. 4. 6

νεν, That ye might learn not to

think above what is written. Gods

written Word is the measure of

mans Right THOUGHTS, yet e-

ven some Heathens had some

glimmerings of this, Deus est ani-

mus, therefore mente colendus;

God is a Spirit, and requires mental

worship & conformity to his will:

And this is indeed λογικὴ λατρεία,

our reasonable Service, when the

internal λόγος, THOUGHT and

mind serve the Law of God.

Godswrit-
ing is rule
for mans
thinking.

Reasonable
service,
Rom. 12, 1
what,
Chap. 7, 22

SECT. I:

Secondly;

AS a man must have a Right

Rule for his Thoughts so he

must have Right Thoughts of

the Rule. The Apostle speaks of

some that Judge the Law, Take we

heed that we do not misjudge it.

Therefore it is necessary that we

Right thou-
ghts of thy
Rule;

James 4, 11

P

look

1 Cor. 2:14

Gods right
Rule why
seems croo-
ked to men;

All Gods
Rule to Da-
vid.

Ps. 119, 128

All right,

Rom. 2:18
Some ap-
prove some
excellent
things,

As Herod
Mark 6:20

look on the *Spiritual Law* with a *Spiritual eye*. To carnal Thoughts the *Right wayes of the Lord* seem *crooked and unequal*, not that the Law is so, but because the *medium* is such through which it is looked upon; as if a man put part of a *strait staff* into the water, it appears *crooked* because of the *inequality of the medium*. But now a *Right heart* hath *Right thoughts* of the Rule, *I esteem all thy precepts, concerning all things, to be Right*. So we Read it, but the Text is, *I esteem all thy precepts to be all right, every one, and every way, Right*. 'Tis true, There may be some kind of *approving the things that are excellent*, And yet the Heart not be Right; But if there be no *an approving of excellent things* the Heart cannot be Right; a bad Heart may *think good of many good ways as Herod*, but a good heart *thinks good of every good way*,

David

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David. Then shall I not be ashamed
when I have respect unto all thy Com-

mandments. Men may have a
fair respect to many of Gods
Laws, yet have hard Thoughts of

psal. 119. 6
But David
all Gods
Laws.

some. But an universal respect is
a fair Evidence of Sincerity. For

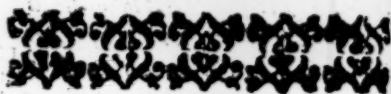
Universal
respect, fair
evidence,

ALL SCRIPTURE is given by In-
spiration of God, and is profitable for
Doctrine, for Reproof, for Correction,
for Instruction in Righteousness, &c.

1 Tim 3. 16

P 2

T H E



THE
Second Part.

Contents of the II. Part.

AN Introduction of particular Instances of Thoughts suited to their several Subjects according to Scripture Rule. 1. In thinking of Scripture it self. 2. Of Our Selves. 3 Of Others. 4 Of Creature comforts. 5. Of Ordinances. 6. Of Sin. 7: Of Holiness. 8 Of Afflictions. 9. Of Temptations. 10. Of Persecutions. 11. Of the present Condition of Life. 12 Of the present Time of Life. 13 Of Death. 14 Of Judgement, 15 Of Eternitie. 16. Of Angels, Evil, Good. 17 Above all in Thinking of God.

To have High Thoughts and Sweet Thoughts, but in all points Regular & Scriptural.

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Of his Being, Highness, Holiness, Unchangeableness, Unity, (yet Trinity in Unity,) Eternity, Omnipresence, Omniscience, Omnipotence, Invisibleness, Terribleness and just Severity, Truth and Verity, Loveliness and Goodness, not onely in his sparing Mercies and means of Grace, but even in His Judgements and Destruction of the ungodly; in the First Covenant, especially in the New; Covenant of Grace richest Theme for Thoughts. CHRIST the Object of Gods Eternall Thoughts, and of all good mens of Old, and of Angels, though Men otherwise concerned in Him than They. Immanuel, God with us, makes All in God Ours, Justice, Holiness, Highness, &c. Gods Love in Christs Incarnation, Suffering. The Necessity and Excellent Vertue of Christs Death. Right Thoughts of Christs Righteousness Imputed. High Thoughts of Christ, sweet Thoughts of Christ, Holy Thoughts of Christ as the great Enemy of Sin, though friend of sinners Right thoughts of God the Holy Ghost, High Thoughts of God the Spirit, in his Essence,

Right Thoughts

Subsistence, and Operations, Sweet Thoughts of Him, and our high Obligations to Him, The finishing work in mans Salvation the Spirits, Holy Ghost the great Promise of the New Testament as Christ of the Old. Fruits of the Spirit sweet.

Thoughts For God must be Scriptural as well as Of God.

Conclusion.

Exhorting to Self Reflection by and upon Our Thoughts.

Giving Motives and Rules for keeping Thoughts RIGHT.

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T H
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sever
Rule
As fo



*T H E
Second Part.*

Which

*Contains an Induction of particular
Instances of Thoughts suited to their
several Subjects according to Scri-
pture-Rule, and concludes
with an Exhortation to self-
Reflection, and Motives
and Rules for keeping
Thoughts Right.*



*Now then suppo-
sing a Man have
a Right Rule for
his Thoughts,
& Right Thou-
ghts of the Rule;
The great inqui-
ry for the Tryal of Thoughts is,*

*whether they be suited to their
several Subjects according to that
Rule.*

As for Example,

P. 4

Sect

Sect. I.

Right thoughts of Scripture.

Adoro Scripturam plenitudinem,

Tertul cont. Hermog. See

B. Taylor's Diffusive from Popery

2 Tim. 3. 15

16, 17. John 5. 39

10.

IN Thinking of SCRIPTURE that it is *θεωρευος*, *All divine* ly inspired, and a sufficient Rule in all things pertaining to God and our Souls, *Able to make the man of God perfect*, thoroughly furnished to every good work; able to make wise to Salvation, and therefore to be searched by every one that desires to be Saved; Search the Scriptures (saith our Saviour) for in them ye think to have Eternal Life, and they are They that testify of Me. Now to think otherwise of Scripture then we are taught by it, is to think strangely of it, which is a thing the great God takes strangely at their hands that do it, (a dishonour done to our Spiritual MAGNA CHARTA, the great Charter of our Salvation: I have WRITTEN to Him)

(saith

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(saith God) the GREAT THINGS Hosea 2. 12
of my Law, but they counted them as
a strange thing. Great things, in-
deed must we needs think them,
being sent from the Great God,
confirmed by Great Works and Mi- Exod. 3. 19
racles, Many in Number, Mighty John 11. 74
in Nature, uncontrollable and in-
fallible in their Evidence, witnes-
sed by Friends, confessed by En-
emies, admired by All, in succe-
ssion of Ages attending the Holy
Arch-men, and the Doctrine there-
of.

And yet alas how strangely
have these things of HOLY
WRIT been thought of (even as
are the Holy men themselves) as
great Troublers of States, and movers ACTS 24, 5,
of Sedition throughout all the
World, and as Ringleaders of all
sects and Schismes.) And there-
fore 'tis the wisdom and the piety
of Poperie to take away this dan-
gerous Key of Knowledge from the Luk. 11. 52
Common

Common People, and to persuade that *Ignorance is the Mother of Devotion*, (they mean sure their *own Devotion*,) but God calls Ignorance *the Mother of Destruction* when he saith *My People are de*

Hosea 4. 6 *stroyed for lack of knowledge.*

Scriptures But, thanks be to God, we must be *have not so learned Christ*, as searched by dare to think that Book unfit to the study & reading of the meanest, which God hath ordaine

Psal. 119, 7 for *making wise the simple*, the cryes to the simple turn in hither

Magistrates and declaredly puts it self (as may say) into the Hands of all sorts and sizes, conditions, ages and sexes, The Prince must

Deut. 17, 19 *in it all the dayes of his Life*, and think it his safety to take the

Psa. 119, 24 *testimonies thereof to be the* Ministers, *of his Council.* And the Office

Ezra 7, 6 *in Gods House must be read Scribes in the Law of God*, (as said of Ezra,) Yea, this is

Com

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Comfort of all the People of People.
God to have this *Word nigh them*, Rom. 10, 8
even in their mouths, and in their
Hearts, for saith the Apostle to
Community of the People, *Let*
the word of Christ dwell in you richly, Col. 3, 16
that they through patience and com-
fort of the SCRIPTURES might Rom. 15, 4
have hope; Yea, *this is their wis-*
dom (saith Moses) in the sight of Deut. 3, 6
all Nations. Here none may think
themselves too old to learn, for Old,
David by this study came to un-
derstand more then the Ancients; Ps. 119, 100
Nor too young neither, for where-
withall shall a young man cleanse his Young,
way? by taking heed thereto accord- Psal. 119, 9
ing to thy Word. Yea, and *Women*
and *Children* are commended in Women,
Scripture, for their study and Children,
knowledge of it; Thus *Timothy*
commended for this that *from a* 2 Tim: 3, 15
child he had known the Holy Scri-
tures, continue in the things that
thou hast learned and been assured
of

Chap. 1. 5 of (saith *St Paul*) knowing
whom thou hast learned them
(viz,) of *Lois* his *Grandmother*
and his *Mother*, *Eunice*, which was
a Jewess and believed, but his Father
was a Greek.

And the truth is, for any one
to think that the Scripture is not
to be read by any but those that
understand it perfectly, is to
think that it is to be read by none
till there will be no more need
Reading it, for here the Able
Cor. 13. 9 and most knowing do know but in
part, and do Prophecy but in part
And therefore indeed it is that
have this sure word of Prophecy

2 Pet. 1. 19 whereunto (we are to think that
We do well to take heed as unto a light
shining in a dark place, until the
of Glory dawn, and the Day-Star
arise in our Hearts; the Interpretation
tion and Explication of which
word of Prophecy we are taught
in the next Verses, not to seek

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one do) from our own private
fancies, but by comparing the
New Testament, with the Pro-
phesies of *the Old*, Scripture with
Scripture, *Spiritual things with Spi-*
ritual, and in all our study and
reading most humbly to implore,
and believingly to wait for the
guidance of that *Spirit* that in-
spired and gave it forth, for as was
in the *Genesis*, so must be the *Analysis*,
for it came not in old time by the will
of *Man*, therefore may, by no
means, be expounded by *mans will*,
but by *Holy men of God* spake as they
were moved by the *Holy Ghost*. And
therefore the *Bereans* are highly
commended in that they received
the word preached with all readiness
of mind, and searched the *Scriptures*
whether those things were so.
He therefore that thinks rightly
of *SCRIPTURE*, esteems it his
treasure, to be laid in his Bosom,
to be hid in his Heart (as the
Psalmist

True mean-
ing how to
be sought,

1 Cor. 2. 13

1 Pet. 2. 26

Acts 17. 11

- Psa 119 11 Psalmist speaks) the *Incorruptible*
 seed, whereby he was born again
 1 Pet 1, 23 from the miserable state of Cor-
 rupt Nature; for the Law of the
 Lord, and the Testimonies of the
 Lord are they that convert the soul
 Psa 1, 7 and make wise the simple; the sin-
 cere milk, whereby he was nour-
 ished as soon as new born, and his
 strong meat when is grown up to be
 a strong man, for man lives not by
 He 5, 13, 14 Bread onely, but by every word that
 Ma th 4 4 proceedeth from the mouth of God
 Therefore when he finds the
 Jer. 15, 16 words, he eats them, as Ieremie
 Yea esteems them, as Iob, more than
 Job 23, 12 his necessary food; And as his food
 when he is well, so his Physick
 when he is sick, he holds fast the
 2 Tim 1, 13 form of sound words, *ὡς ἡ ἀληθεύουσα*
λόγος, of healing words, so the
 Greek; for God sends his word and
 heals, and delivereth from destruc-
 tions; his Antidote against In-
 firmity, for concerning the works

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en (saith David) by the word of thy
as I have kept me from the paths
the Destroyer; his weapon, when
warreth, for the Sword of the
spirit is the word of God, and this Ephes. 6: 17
as it that our Saviour foiled Sa-
n with, and kept him off at the
oints end of, It is WRITTEN
saith Christ) thus and thus, then Mat: 4, 4, 7
the Devil leaveth Him; his light 10, 11
then he walks or works by day,
and his Lamp or Lantern to his feet
night, his best friends Will and
estament, confirmed by the Death Heb: 9, 16
the Testator; He takes Gods Te-
monies as an Heritage for ever, Ps. 119, 111
and thinks it less pernicious to the
World to have the Sun plucked
out of the Firmament, then the
ble taken away from the sight of
the Sons of Men.

See

Of our
selves

Rom. 12, 3

Low thou-
ghts of our
selves.

2 Co. 13, 11

With high
thoughts of
the Grace
of God in &
toward us.

1 Cor. 15, 10

Self Per-
so. mances.

Luke 17, 10

In thinking of OUR SELVES
for no man to think of Himself
more highly then he ought to think
but to think soberly, as God hath
dealt to every man the measure of
Faith : not boasting beyond his
measure, nor yet denying the
grace of God that is given to him.
The great Apostle speaks thus
himself, in Nothing am I behind
very chiefest of the Apostles, though
I be nothing. He hath high thou-
ghts of the Grace of God, yet low
thoughts of Himself; Not I
the Grace of God with me.

And as we must think thus
what we are at the best, so also
the best that we can do. We are
taught to say, and therefore
think, that when we have done
we are unprofitable servants.

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And it we must think thus of our Regenerate self, what can we think of Carnal self, but that it is to be denied, (if any man will be my Disciple, let him deny himself) denied in its Wisdom, which is foolishness, for the Natural Man receiveth not the things of the Spirit of God, neither can he know them; and therefore we must not think of leaning to our own understandings: but to its Will, which is wickedness, and perverse Rebellion, for the Flesh steeleth against the Spirit, and these two things war against the Soul; in its Righteousnesses, which are Rot-tenness and filthy rags, for no Flesh can be justified in the sight of God, and if we should say we are Righteous, our own lips would prove us perverse, and our own cloaths would abhor us; and finally in its strength, which is weakness, for whilst we were ungodly (saith the Apostle) at that time we were without strength, and

Carnal self
obeyed

Mat. 16. 24

in its wisdom

1 Co. 1. 19
and 2. 14

Prov. 3. 5

Will.

Galat. 5. 17

1 Pet. 2. 12

Righteous-
nesses,

Isaiah 64. 6

Rom. 3. 20

Job 10. 10

and ver. 33
Strength

Rom. 7. 6

Q

WE

we have already seen, if we will think rightly of our selves, we must think that *we are not sufficient as of our selves*, so much as to think one good thought. And therefore we are to think in all this

Eccles. 7, 29 *How is the Gold become Dross? Man that was made upright, Oh how is he*

Rom. 3, 12 *He come short of the Glory of God*

Verse 23 *and altogether become unprofitable*

His Destruction is of Himself, but

Hosea 13, 9 *his help of the mere Mercy, and*

Free Grace of God, for it is not of

Rom. 9, 16 *him that willeth, nor of him that*

runneth, but of God that sheweth

Mercy.

Job 10, 3, 8 But yet we are to *think of our*

selves, as to our Natural Beings

that we are *the works of Gods hands*

though thus defiled and defaced

by our sins; that *Our Bodies* are yet

capable, by Grace, to be made

1 Cor. 6, 19 *Temples of the Holy Ghost, and*

therefore that we are to *possess*

1 Thel. 4, 4 *these our Vessels in Honour and Sanctification*

Elification

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ification; And that our Souls are more worth then as many Worlds, for what shall a man give in exchange for his Soul! That in neither are we our own, But in both bought with a price, and therefore that we are to glorify God both in our Bodies and in our Souls, for both are Gods.

Mat. 16, 26

1 Cor. 6, 19

For certain it is there is a SELF that is to be tendred, as well as a Self that is to be denyed; nay the Love that we ow to It is made,

Self, love the standard of Love to others,

both by Moses and Christ, the Rule or Stanaard of our loving

Lev. 19 18

our Neighbour, which is called the second great Commandment like unto the first, which is Love

God,) Thou shalt love thy Neigh-

Mat. 22 39

our as thy SELF; First GOD, and

then our SELF, and then our

Neighbour as our Self; For the

Rule hath a natural priority to

the thing Ruled; And therefore

we are to THINK thus of our

selves, that for a man to sin against

1 Cor. 6 12

Q3

His

His OvvN Body, (as the Apostle speaks) or to *wrong* His OvvN Soul (as it is in the Proverbs) being against that Love which Scripture makes the Standard of our loving one another, is by so much greater then our sinning against, or wronging others; for *Charity* may & must *begin at home*, though it must not *end there*. And therefore as we have already intimated that *self deceipt* is the worst *deceipt*, and *self Murder* the worst kind of *Murder*, so I might adde that in this (as in some other Respects, as is largely observed by Mr. *Capel* in his choice and rare *Treatise of Temptations*) *Self Pollution* is a more hainous kind of pollution, then many perhaps are aware of, and so in other cases:

And therefore we are to THINK All those *SELF-Tormentings* used by *IDOLATERS* of an elder

1 Tim. 18, 38

Date

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Date (as was the manner of the Priests of Baal to cut themselves, till the blood gushed upon them) or by others of a later Edition, yea and All those **SELF**-Neglectings so much magnified by a new Sect of Self justitaries sprung up lately amongst us, whose Religion lyes so much in *Touch not, taste not, handle not, &c.* after the Doctrines and Commandments of Men; as the Apostle concludes them to be *unscriptural*, when he calls them *Worldly Rudiments*, though he confesseth them to have a *shew of wisdom in Will Worship, and humility* and **NEGLECTING** the Body, (or not sparing the Body) *not in any Honour to the satisfying of the Flesh*; so are we, I say (by the same Apostolical Authority) to think them **UNNATURAL**, for he expressly saith, *He that loves his Wife loves HIMSELF*, for no man ever yet hated ²⁹ *his*

Co: 2: 21: 22

Verse 20

Verse 23

ἀφαιλά
σώματος

Eph. 5, 28,

Right Thoughts

his OVVN Flesh, but nourisheth and cherisheth it, even as the Lord the Church. So that we are to think these things so far from justifying us in the sight of God, as that he condemns them, and will condemn all that trust unto them.

Sect. III:

Right thoughts of others,

1 Cor. 4, 1

Not under what was written.

1 Cor. 3: 5

nor above,

Chapter 4, 6

IN *Thinking of OTHERS*, some are short in estimating some men, *Let a man therefore* (saith the Apostle) *so account of us as of the Ministers of Christ, and Stewards of the mysteries of God.* Some think too highly of some, (therefore saith he again,) *Who then is Paul, or who is Apollo, but Ministers by whom ye believed?* and this was spoken *That they might learn in them not to think of Men above what was written, and not be puffed up for one against another.* On both

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thou a
Sc. 1

both hands there are great Evils ;
 We may think *others better then* Others bet-
our selves , but none better then ter then our
 the word declareth. 'Tis a great selves,
 sin to cry up the *Greatest* , as the Philip. 2, 3
 people did *Herod* ; And on the Acts 12, 22
 other hand to *despise* DOMINION, Jude 8
 or to *Curse* the KING in our very Eccl. 19, 20
 THOUGHT.

Sect. IV.

IN Thinking of CREATED Of created
 COMFORTS , as the Apostle comforts,
Paul, every creature of God is 1 Tim 4, 4
 good, &c. and of our selves in re- All good
 spect of them, as *Iacob*, I am not Gen. 32, 10
 worthy of the least of all thy mercyes : Our selves
 yet not to think them the chief unworthy
 good , or the best of them good of the least,
 enough for the pretious soul to sit yet the grea-
 down with. Many will say, who test not e-
 will shew us any good? But Lord list nough,
 thou up the light of thy countenance, Psalm 4, 6
 &c. *Tea* doubtless, and I account without
 Christ,

Phil. 3, 7, 8

Right Thoughts

all things but loss, and do count them but σκύβαλα, dogs meat, (not mans meat.) All things of all sorts, civil advantages, Church priviledges, &c. as nothing for the Soul without Christ) that I may

Happiness
not in have-
ing, but in
having san-
ctified,

1 Tim. 4: 4

Job 31, 25
37

Heavenly
treasure true

win Christ. These, I say, were his thoughts of the highest humane attainments, of Outward Church Priviledges, of Creature Enjoyments in the World; And so not to think Him happy that hath them, but that hath a sanctified title to them, and sanctified use of them, if they be sanctified by the Word and Prayer. If I rejoiced because my Wealth was great, and because my Hand had gotten much, and my Hand hath been secretly enticed, or my Mouth kissed my hand; He did not think himself to be the better or the happier, for being the wealthy-er; 'twas the gain of the heart, not the Gettings of the Hand that

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Job

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Job estimated to be true treasure.

I have esteemed the words of his Job 23: 12
mouth, more then my appointed

portion, (in the Margin, then my
necessary food, so the Text. No

doubt, he accounted that good too, Psal 49: 3;
but not the chief good, not a suffi-

cient good for his Soul, for the
Redemption of the Soul is precious,

It ceaseth for ever. And (Alas!

thinks a Man that knows the whole world
worth of a Soul,) *what is a man* not worth a

profited if he gain the whole world, Soul,

and loose his own Soul? Mat: 16, 26

SECT. V.

IN *thinking of ORDINANCES,* Right thou-
ghts of Or-
dinances
as the good ways of God, to
be gone in, not rested in: He what:

thinks not so greatly of the Gift,

as of the *Altar sanctifying the Gift;* Mat: 23: 19

of his attendances upon them, as

they are *performances of his own,*

but as appointments of God, for the

Com-

Good ways
to be gone
not rested in

Psalms 27, 4

Communication of Himself to the Soul. *one thing have I desired of the Lord, that will I seek after, that I may dwell in the House of the Lord all the days of my life, to see the beauty of the Lord, &c.* not the beauty of the House (though that was very beautiful) and to inquire in his Temple; not onely the way to his Temple, but to the sight and fruition of him in his Temple.

Sect. VI.

Right thoughts of sin,
What:
greatest evil

IN thinking of SIN; as the onely contrary to the Supreme good: Therefore Job's Friends would have fastened it on him, as a Brand of insincerity, that he had chosen Sin rather than affliction. *The Inhabitants shall not say I am sick, for the people that dwell there shall be forgiven their Iniquities. They shall think all well, when*

Job 32, 21

Isai. 33, 24

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Sin is done away. Sin, in a good mans Thoughts, is the very Gall of bitterness, the very core of all troubles, the very sting of Death itself, and the very Hell of Hell. 1 Co: 15, 56

And as he thinks Sin the worst of Evils, so Heart-sin the worst of Heart sin worst,

Evils, that Root of bitterness, that Plague of the Heart, that desperate- Hebr, 12: 15

wicked thing, that cannot cease to Sin, that Law in the Members 1 Kin: 8, 38

that wearyes them to commit Iniquity, yet it self is unweariable, Jer: 17: 9

and unsatiabable as Death and Hell, Rome 7: 23

and therefore called the body of Death) which never saith it is Jeremi: 9: 5
Habak: 2: 5

enough. 'Tis this evil that makes good men cry out of themselves Rom: 7: 24

of the chief of Sinners! For whatsoever they know of others,

as to other Evils, they know more of this by themselves then

by all the world. 'Tis this Evil that makes many a man thought

to stumble by others, cry O my pride! counted

Spiritual
wickedness,

count mortified by others; cry
*O my potent passion! my strong cor-
ruption! my unruly Lusts!* how
many a man is there of unblemished
life that is weary at heart of his
own Heart, yea of his very Life
because of the evil of his Heart
his spiritual pride, *filthiness of*
1 Cor. 7 *Spirit, Earthly mindedness, Spirit*
James 4 *lusting to envy, with the spiritual*
wickednesses abroad in the world
as *Hypocrisie, Heresie, &c.*

Yet no sin
so great an
Evil as
Christ
good.

But yet though he think Sin
(Root & branch) to be the great-
est Evil, yet *not so great an evil*
as Jesus Christ is a Good; nor so
mighty (though mighty) to de-
Hebr 7 *stroy*, as He is (Almighty) able
to save, He thinks Sins demerits
great, Christs merits greater
whereby he is not onely secured
from Hell, but to be saved in
Heaven. And therefore He may
plead even the *greatness of his sin*
Psal. 25 as an argument for his *Pardon*, be-
cause

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cause He thinks the great Salvation to be so much the greater, that it triumphs most in the spoils of the proudest sinnes, *in the thing wherein they have dealt proudly to be still above them.* When Sin groweth up unto the Heavens, Ezek: 9 6 Gods mercy (in his Son) is above the Heavens; As when the wicked Psal, 108 4 one is great that is in the world, yet greater is he that is in the Saints 1 John 4 4 than he that is in the world.

Sec. VII.

IN thinking of HOLINESS, not Of holiness
Isaiah 29 8 only as the high way to (as not only
way to, but
part of hap-
piness. the Prophet calls it,) but also principal part of Happiness; the Duties of Holiness, to be the Beauties thereof; Its Practice, Privileges, Its Performances great rewards: Its inchoation, an Heaven Psal. 1 1 upon Earth; Its Consummation Philip. 3 20 and perfection, the very Heaven 1 John 5 3 of

of Heaven : And therefore Its
 Mat 23 30 Commandments not grievous, Its
 Yoke easie, Its Burthen light.

S. & VIII.

of Affliction
 not so evil
 as sin.

Good to the
 good

Psalms 119
 67 71

Hebr 12 11

Verse 10
 profitable
 1 Kin 17, 18
 Monitors of
 our forward-
 ness, but
 Fruits of
 Gods Faith-
 fulness and
 Love

IN thinking of AFFLICTIONS,
 though Evil, nor so Evil as Sin
 and therefore their being Sanctifi-
 ed desirable, rather and more than
 their removal: Evil in themselves
 yet good to the good, and for the
 making of them Better; Its good
 for me that I have been afflicted
 before, I went astray, but now I have
 learnt thy precepts : sharp and bit-
 ter twigs, bearing sweet Fruit
 peaceable Fruits of Righteousness
 A Fathers Rod, not for his plea-
 sure, but VERILY for our profit
 that we may be partakers of his be-
 linefs: Remembrancers of our
 Sin, yet not so much products of
 his Justice, Power, and Sovereign-
 ty, as Fruits of his Faithfulness

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(I know O Lord that thou in Faith-
fulness hast afflicted me) Tokens of Ps. 119 75
his Love (as many as I love I cha- Revel. 3 19
stern, Payments of our Legacie left
us by Our crucified Lord, a litt e
before his Death (in the World you Johu 16 33
shall have tribulation) and confirm-
ed thereby (For if they did so in
the green tree, If such things befall
the *Wrester*, 'tis sufficient for the
servant to be as his Master, and as
his Lord) And all to make Man
more humble in himself, more aw-
ful of God, more careful to please
him, more fearful to offend him,
more conformable to Christs suf-
ferings, more contemplative of his
sufferings, more compassionate and
low feeling as to others, Sin
more bitter, Christ more sweet, the
World more contemptible, Death
more desireable, Heaven more de-
lightful, and glorious Grace more
mirable in the Saints, thus trou-
bled on every side, yet not distressed; 2 Cor 4 8 9
Cast

Christ Le-
gacie,
Matt 10 25

For many
good ends

Right Thoughts.

Cast down, but not destroyed; a burning Bush, yet not consumed; in the fiery Furnace, yet receiving no hurt; nay more that the very fiery Chariot of affliction should be prepared for the service of carrying them to Heaven, their very tribulations made the door for their entering into the Kingdom of God. And therefore the Scripture counts them happy which endure, and teaches us to count it all joy when we fall into divers temptations.

Acts 14:22

James 5:11
and 1:3

sect. IX:

Of Temptations

2 Pet. 4:12

2 Cor. 10:13

Heb. 11:37

Best tempted

Heb. 3:18

IN thinking of TEMPTATIONS not as strange (or as though some strange thing had happened) but as common to men, yea the best of men, They were tempted (saith the Apostle) yea the worst of them to him that was more than Me who himself suffered being tempted (and that in all points as we are tempted)

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that he might know how to succor chap. 4, 1 5
 them that are tempted. In all Christ him-
 self in all
 points; To the Lusts of the Flesh; points,
 Thou art Hungry, Make these Lust of the
 Flesh.
 Stones Bread; To the lust of the Eys, Lust of the
 Eye.
 Thou art poor, (Thou hast not a
 place where to lay thy head) All these Mat. 4. 2 3
 will I give thee; To the Pride of Verse 9
 life, Thou pretendest high, prove
 that thou pretendest; shew thine
 authority, Command Stones to be Verse 3 : 1
 made Bread; If thou be a King,
 let us see thy Court, thy Heavenly
 guard, and that the Angels are Verses 6
 indeed but thy Ministers; If thou
 the Son of God, do something
 other, that ordinary men ci-
 ver cannot, or at least dare not do,
 but ever fearto die like a man, Cast
 thyself down, and let us see whe-
 ther Angels will bear thee up. Now
 that which is in the world is the Lust 1 John 2, 16
 of the Flesh, and of the Eye, and
 of the pride of Life. And as the wind of
 temptation thus blew all the points

R

of

Right Thoughts

Christ tempt-
ed with
temptations
base & for-
did,

Bloudy and
unnatural

Hellish and
blasphemous,

Math 4, 9

Highly sub-
til and de-
ceitful.

Profit and
pleasure.

of the World, Compass, to also also
all the points of highest and most
hideous aggravations; most base
and sordid, transgress for a morsel of
Bread, sell thy Birthright for a meal
meat, break thy Faith with God
that thou mayest break thy Faith
with the Devil; Most bloudy and
unnatural, if thou wilt not break
thy Fast, break thy Neck, Cast
thy self down; Most Hellish and
Horrid, If thou wilt not, or cannot
not prove thy self to be the Son
of God, disown God, and owe
me for thy God, Fall down and
Worship me; and is the Nature of
Man capable of any thought more
hideous, injections more black
and blasphemous then such as
these? And yet for all this, A
points too of highest subtilty and
hellish deceit that spiritual wicked-
ness could possibly hatch thus or
imagine: This Hell of Temptations
must not onely be covered no or
over

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over with a *Paradise* of pleasures, *the World* and all the *Glory* of it; but also with an *Heaven* of Scripture-warranty; *Cast thy self down*, for *It is written*, &c. and so thou mayst shew thy Faith, without hazard of thy Life; nay of most *High*, *Glorious*, *Good ends*, the Manifestation of his Divinity, the Credit of his Ministry, the Glory of God in having such a Son, the Glory of Christ in having such a Father, (And all this in a seasonable point of time when all this was challenged, and called boldly in question by the great *Goliath*, that at the very first word, *defyeth* the Living God,) *If thou be the Son of God*, &c. which is as much as *Prove it if thou canst*. Thus was Christ *Tempted in all points*, therefore well may the *Tempted* think thus of his forest Temptations; *These are thornes in my Flesh*, but no other then what were platted

Verse 3
wrestled Scripture,
Verse 6
Good ends pretended,
Verse 5, 6
1 Cor. 12. 2

R 2 together

Right Thoughts

together by Satan, and worn as a
 Saints temp^d *Crown* by my *head* and Saviour;
 ted onely if *And now ordered* by his hand
 need be, *that they cannot touch me soon*
er or longer then need is for the
 1 Per. 1. 6 *Pricking of my puffing pride, the*
 1 Cor. 12. 7 *tryal of my Faith, the exercising*
 1 Pet. 1. 7 *of my Patience, and experiencing*
of me by it; the exciting of my
 Revel. 3. 10 *watchfulness, the spirit of Prayer*
in my self, and the spirit of meek-
 Rom. 5. 4 *ness in the restoring of others (when*
 1 Pet. 5. 8 *they are overtaken in a fault, consi-*
 2 Cor. 12. 8 *dering my self least I also be tempt-*
 Gal. 6. 1 *ed,) The teaching of me to know*
more thoroughly both my self and
 and for ex- *my Saviour; both where my*
 cellentends *weakness, and where my strength*
lyeth; That I am but a Reed sha-
ken with the wind, that Christ is
the Rock, higher then I; yea high-
er then the highest; that when the
 shall be car- *proudest Temptations dash a-*
 ried through *gainst it, they are broken by it,*
 all. *that his Grace is onely sufficient for*
me,

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'me, and that his strength shall be 2 Cor. 12: 9
'made perfect in my weakness, and
'that God is faithful who will not
'suffer me to be tempted above what 1 Co 10. 13
'I am able, but with the temptation
'will make a way to escape; For the
'Lord knowes how to deliver out of 1 Pet: 2. 9
'Temptations; And therefore, May tri-
umph ove
all:
'though now in my minority, I
'may think of the day when I shal
'be at Age, the time appointed of Galat. 4, 3
'the Father; Though now in my
Apprentiship, that I shall be one
day made Free from mine infir-
mities, and Temptations, and
therefore I will even now Glory in 2 Cor: 12. 6
mine Infirmities that the power of
Christ may rest upon me; for when
am I weak then am I strong, nay,
in these things, I am more then Verse 10.
Conquerer, through Christ
strengthening me.

Of Persecu-
ti on, our
Patrimony,

Mark 10, 30

Honour,

Acts 5, 41

Phil. 1. 29

Gods gift,
therefore
cannot incu-
rit:

Loss, gain,

Heb. 10, 34

Disgrace
riches,

Heb. 11. 26

Verse 24

In thinking of PERSECUTIONS for Christ, as part of a Christians Patrimony (*Ye shall receive an hundred fold in this life with persecutions.*) An Honour to be counted worthy to suffer, a Gift to be able to suffer, as well as to believe, (*to you it is given.*) And therefore he is so far from thinking that he *merits* by it, as that he is but so much the *more* beholding to God and to Christ for it. He thinks *losses* for Christ and the Gospel to be *gain*, the *spoiling* of his goods to be *joyfully taken*, *knowing in himself that he hath in Heaven a better and more induring substance.* He esteems disgrace for Christ, the highest Honour in the world, and the *Reproach* of Christ greater Riches than the *Treasures of Ægypt.* He refuseth to

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dwell in the Tents of Wickedness, to
 have his portion in this life, He Persecuted
happy.
Verle 25
 chooseth rather to suffer Affliction
 with the people of Goa, then to enjoy
 the pleasures of Sin for a easson. Mal. 3. 15
 Those whom men think to be the
 happy men, (who call the proud
 happy,) having Prosperous
miserable. ONLY their portion
 in this life, Thole that prosper in
 the world, that increase in Riches,
 that boast of their Wealth, that say Psal. 73 12
Psal 4 9,6
 they are rich and possessed with goods,
 &c. Such He thinks Poor, and Verse 18
 Wretched, and Miserable, and Blind
 and Naked. And those whom
 such men think the off scouring of
 the World, He thinks the Excellent
 of the Earth; And whom they The despised
excellent,
 think unworthy to live in the
 world, He thinks that the World
 is not worthy of them. He thinks 1 Cor. 4. 13
Psal. 16, 3
 his Life not too much, nor too
 dear for Christ, nay not enough it it Heb. 11. 38.
 want the sincerity of his Love, Acts 20. 24.
 and therefore labours as much

R 4

that

Persecution that his *heart and love* be found
not enough *flaming* towards him, as (if he
without love
1 Cor. 13, 3 call for it) to *give his body to be*
burnt for him.

SECT. IX.

Right thou-
ghts of the
outward con-
dition of life

Prov. 13. 8

As Gitteth
for us,
2 Sam 15. 4

Hebr. 13. 5

Content-
ment, with-
out covet-
ousness.

Thinking of
the promise

Psal. 23. 5

IN *thinking of his present CON-*
DITION of Life, that his lines
are fallen in the best place for him,
that his own food is most *conveni-*
ent for him, That Sauls Armour
would not suit him, That ano-
thers Condition would not fit
him; not as *Abselew, O that I*
were Judge in the Land. He thinks
it is his duty to *be contented with*
such things as he hath, without covet-
ing anothers: And thinks in
his Relief, that the *less money* he
hath, he may go the more *upon*
trust; The less he finds in his
purse, seek the more in the promise
of him that hath said, *I will never cast*
leave thee nor forsake thee; *Thy*

Lord

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Lord is his Shepherd, and he thinks he shall not want; And therefore he will trust in the Lord and do good, And he thinks verily that he shall be fed, or Truth shall be his feeding; (as some read) so that he thinks no man can take away his livelihood, unless he can first take away Gods truth.

For suply:

psal 37. 3

Sec. XII.

IN thinking of his present TIME of life, as the time of his sojourning here, and therefore to be passed in fear; in fear, least he should come short, nay or seem to come short, at his going out of the World of that which he came in- to it for, the working out of his own Salvation, and the saving of his others, pulling them out of the Fire, and both with fear; with fear everlast his day be done, before his work be done; least his Glass be run, before

Right thoughts of the present time of life:

1 Pet. 2. 17

Hebr. 4. 1

To be past in fear that work may be done

Phil. 2. 12

Right Thoughts

Jude 23

before his *race* be run; least his accounts be *required*, before they be *stated*; with fear, and yet in *hope*, that though his time be *little*, and his work *great*, yet if he be *up and doing*, the Lord will be *with him*; And therefore as he *that plows, plows in hope*, so he when he prays, prays in hope, and repents in hope, &c. For *him that is joined to all the living, there is hope*. So that his fear is a *spur* to his hope, and his hope a *bridle* to his fear; That *despair* do not run away with him, and *C*onfusion *him quite down*, for want of hope. Nor *presumption* make him loiter

1 Cor. 9. 24

Luke 16. 2

Before time
done

Time for
work.

therefore be
up & doing

1 Chr. 22. 16

A time for
every work

Eccles. 9. 4

Therefore
hope while
time no red
for despair,

Eccles. 3. 1

and loose both his time, and his soul for want of Fear. He thinks *there is a time for every purpose under Heaven*; And therefore thinks he can find a time for Eating and Drinking, and Sleeping, buying and Selling, Building and Planting, Marrying and giving in Marriage

Th
riag
nay
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But
is m
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King
hopes
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riage? and is there not a time, time for best purposes,
 nay a *high time to awake out of sleep?* Rom. 13. 11
A time to seek the Lord, to make Hof. 10. 12
my calling and election sure, &c. 2 Pet. 1. 10
 surely there is a time, therefore
 there is *hope*; And no room for
 desperation; And *but a time*, there- But a time
 fore no place for *Presumption*. therefore no
 But a time, and therefore that *time* place for
 is *most pretious*, (God *measuring* presumption
it, to us onely by moments, as we Time preti-
do pretious liquors by drops,) and ous meas-
 therefore to be *redeemed*, and so ured by mo-
 employed in *looking out for a pre-* ments
cious Christ, and in *looking after the* Ephes. 5. 16
pretious Soul.

Sc&. XIII.

IN *thinking of DEATH*, to the Right thou-
Unbelievers and Hypocrites, as a ghis of death
King of Terrors, a grave of their
hopes, which will then be as Job 18. 14
the rising up of the Ghost, as the falling
of chap. 11. 20

Ecc. 11, 3

Luke 16. 16

Hebr. 2, 14

Prov. 14 32

To the god-
ly what

of the Tree (that must lie till judgment, as then it falls : No work there, nor devise, no wisdom, no calling upon God with hope of help, or promise of pardon ; As the fixing of the gulf, (no passing, no returning, from a state of torment, no means of Grace, no hope of Glory any more) as a cruel Jailor haling the Soul to the dreadful Tribunal of God, and then to the Tormenter & Executioner, even to him that hath the power of Death, the Devil : And alas, how many thousands of black, yea bloody self merthering mouths shall then come to have their woful wishes, before they thought of it, when God shall damn them, and the Devil take them.

But to the Righteous (that hath hope in his death) a King of terrors too, but with a broken Scepter ; A Serpent, but without a sting ; A ghastly countenance with an open mouth

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mouth, but without teeth; A sturdy
Porter, yet standing onely to open
them their *Fathers door*. The
Saints *Bed-maker*, hard-handed,
yet that makes their beds soft and
easy : An Enemy frighted into a
friend by him that is the very
Death of Death, but the believers
life. So that their dying is but
an *entring into peace*, a *resting in*
their beds, and from their labours,
Sins, Sorrows, Cares, Fears,
temptations, Afflictions, Perse-
cutions, Sickneses, Pains, wants,
weakneses, wearineses, doubts,
difficultyes; nay of Dutyes, of
fastings, watchings, tears, which
all then be *wiped away*, and done
away, as to the *labour*, not the
reward, for so *their works follow*

Isai 52. 10

Hos: 13. 4

Col. 3. 41

Isaiah 57. 2

Rev: 14. 13

Señt.

Sect. XIII:

OF judge-
ment,
Psal. 49 14

Mat. 25 19,

2 Cor. 6, 2

Mat. 25, 34
to the sheep

1 Cor. 15 44
Matth. 8, 12

Mat. 35, 33
and 41

IN *thinking of JUDGEMENT,*
As that glorious *morning* where
in the *upright* shall have *Dominion*
on, shall sit with *Christ on Thrones*,
judging the *World*, being openly
justified themselves, and fe
as *Sheep on the right hand of God*
and *Proclaimed by Christ* th
Blessed of his Father; As that glo
rious meeting of that *spiritualize*
body with its blessed *Soul*, and
with *Christ*, and with *Abraham*
and *Isaack*, and *Jacob*, and *all the*
Saints, to be dissolved, divorced
divided, dissipated, dispersed
more.

Mean while those *Goats on the* **I**N *th*
left hand, that burned with *Lust* that
shall burn with horreur inwardly,
shall be accused, accursed, se
tenced and condemned openly or
And, as they would not indur

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the Sheep to live by them in the World, they shall go by themselves, shall not come into the Congregation of the just, and as they loved Cursing, It shall now come into their Souls, and like Oil into their Bones. And so their miserable bodies (made vessels of wrath, fitted to Destruction, wide to receive it (without spilling,) strong to hold it (without breaking,) being reunited to their tormented Souls; shall together be partakers of *Misery* (as they formerly had been of *Sin*) unto all Eterni-

to the goats

Psal: 1, 6

Rom 9. 22

Sect. XV.

IN thinking of ETERNITY, as *Of Eternity.*
that which is so shortly approach- *Right thoughts of it,*
ing, and nearly concerning every
sec, that he thinks it strange that
any one should almost think of
any thing else, for thinking of E-
ternity;

Atheists in
this world

Eph 2, 12
No Atheists
to Eternity,

Shall see
there is a
God & Chr,

Rev 1, 7

Mal 3, 19

ternity; But that he thinks a
gain of that World of *Atheism*
that is in the World, never fully
to be *confuted*, But by death
and Judgement; and oh, thinks
he, what a sad thing it is that they
are *ἄθεοι ἐν τῷ κόσμῳ*, we read
without God in the World, but the
word is, *Atheists in the World*
yea but as soon as ever they go out
of the World, they continue *A*
theists no longer. Those that
would not believe that there was
a *God*, and a *Christ*, by his pati-
ence and providence, by his pro-
serving them, and proffering to
save them, shall then see that
there is a *God*, and a *Christ* to
(every eye shall see him) and see
that there is a *God* by his *terrors*
taking hold upon them; Then shall
they return and discern (though
they would not see the *Lord* when
his hand was lifted up in his word and
works in the *World*) they shall

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and be ashamed, So that a man shall
say verily there is a GOD. And
whole that would not believe that
there was a Devil, by their daily
conversing with him, and his in-
fluencing them, by his filling their
hearts, because they say they ne-
ver saw him, shall then certainly
know they are with him, as he
knows now that he is with them;
or, as he shares stakes with them
in sin, they have their part, and
he hath his part; so shall they
be forc't to share stakes with him
in Hell, for they shall have their
portion with the Devil and his An-
gels. And Oh thinks he, how
will the dainty Dives, and the
senseless and delicate Daughters, do
spend that Eternity? That must
have so many devices and diver-
sements, Playes and Pastimes,
Oh! wretched word that thinks
and all to wear out the re-
busness of a little time. To
Spend

Isai. 26, 11

Psal. 58, 11

Feel there is
a Devil,

In hell share
stake with
him,

Mat. 25, 21

As he with
them here in
sin,

Misery of
the wicked

- Rev. 14, 10 *smoak of that bottomless pit,* must
 31 be their onely *Air*, to breath in
 Fire, their *Food*; Brimstone, bui
 their *Perfume*, full Viols of Di eve
 vine wrath, their *Drink*; Also be
 nishment, their *Wine*, Bitter weep
 ing, and flowing Fountains, and *Lora*
 Mar. 12, 13 *ever Running Rivers of Tears*, in their
 stead of their *Rich Baths*, and pleamen
 Luke 16, 18 f. nt Springs, and artificial Foun Fire
 sins; And wailing, yelling, and *cess*,
 howling, their onely *Musick*; And with
 to other mens torments an accession
 to their pains. As they had taken
 Rom. 1, 32 *pleasure in other mens sins* (which much
 made *Dives* so loath of his *Brother*,
 threns Company as we may well *vine*,
 think.) *The Books must be opened*
 in stead of their pleasing *Playhts*,
 Books, and *Romances*; Gods *Book* of
 Rev. 20, 12 and the *Book of their Conscience* now
 (that they never could endure that ne
 all their lives to look into) must ne
 now be pored upon by them, b links

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the Fire of Hell, without inter-
mission, recreation or other diver-
sion; and the wanton Eye, that
nebuily and unsatisfyed Gazer upon
Disevery thing (but the Bible) must
be (otherwise) impriloned in ut-
ter darkness for ever; And the
Lordly tongue that must needs be
in their own, shall be their own to tor-
ment them; as formerly set on
Fire of Hell with a world of wicked-
ness, to now of woes; Red hot then
And with Rage against God, and re-
sistings of his Saints, now burning
with flames, and not receiving so
much as one single drop of cold
water, that was wont to swim in
wine; and for that bewitching
of touch, its dalliances and de-
light, there shall onely succed
those hideous gnashings of teeth, and
hawings at Heart, in the woe
that never ceaseth, and by the worm
that never dies. And thus, Ah

Mat. 25, 30

Psalms 12, 4

James 3, 6

Luke 16, 19

Josh. 8, 7, 16

of Succoth with the Thornes and Bryars in the Wilderness,) The Hebrew is, *He made them to know,* to know who he was, and to know what they had done, in despising his Messengers, in rejecting his motions, &c.) so will Iesus teach the *Atheistical World* with tortures to Eternity, and *make them to know who He is,* whose *Messengers they mocked,* whose *Laws they cast behind their backs,* whose *Councels they hated,* and would none of his *Reproofs.*

But thinks He on the other hand, of those in whose Hearts are the ways of them that are the holy Pilgrims, the true Travellers, that declare plainly that they seek a Countrey, (viz.) an Heavenly that can say of a good Sermon, *Lord evermore give us of this Bread* of a lively stirring Sacrament, a Soul-humbling Confession and Prayer, an Heart raising Meditation

3 Chr: 36, 16

Psal. 50, 17

Prov. 1, 3

eternal happiness of the Saints,

John 6. 34

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tion, 'tis good to be here; that
 think the present time too short,
 and their Hearts too narrow, to
 hold enough of God and Christ;
 what a blessed state will they
 count that, when the perfecting of
 their holiness, and so of their spi-
 rits, and the changing of their vile
 bodies, and the fashioning them like
 unto Christs Glorious Body, shall wi-
 den them as much from the straits
 of their hearts, as Eternity shall
 do from the straits of time, And
 so they shall have as much of God
 and Christ as their heads & hearts
 can hold, and these shall hold as
 much as they can desire, without
 interruption, or Change, or
 fear of Change for ever, for
 they shall EVER be with the Lord.

Heb. 12, 23
 Phil. 3, 21

OR 12, 7

CR 10, 12

SECT. XVI

Right thou-
 ghts of An-
 gels,
 Evil, worlds
 God,
 1 Cor: 4. 4 in his chain, Taken Captive by him
 Sinners his at his will, yet cannot force their
 Slaves
 2 Tim: 2: 26 Will, though he work effectually in
 Works in their Will, 'tis with their Will (for
 their Will, his Lusts will they do,) nay cannot
 Ephes. 2, 2 so much as find out their Riddle,
 except he plow with their own Heifer,
 but with it, nor know their actual thought,
 (that's Gods Prerogative Royal
 I the Lord search the Reins,) but
 44 (as the cunning Angler doth the
 nibbling of the Fish at the Bait un-
 John 6, nor der water, by the motion of the
 ghts indi- Gork and Quill above water,) by
 some little outward indication of
 the minds inward motion; as when

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Cains countenance was fallen, He Gen 4, 5
Gen. 3, 3
knew he was *very wroth*, and so
hurryeth him to Murther; and
by *Eve's minceing* the Threaten-
ing (*least ye die,*) when God had
said *ye shall surely die*) and by her Verse 6
eying the forbidden tree, He knew
she had a *months mind*, as we say,
to the Fruit. Thus when he seeth
the *eys of the Adulterer full* (*μοιχα- 2 Peti 2, 14*
λισθῶ) of the *Adulteress*, he easily
perceives how the Game goes;
and so in other cases; yet that he
is Himself *much more in Gods chain*, Gods have
in his chain
and *reserved & kept therein* (ever Jude 6
since he left his first estate) and shall
be *to the Iudgement of the great day*; 2 Pet. 2, 4
And therefore though he vex and
disquiet, *buffet and tempt*, and ac- 2 Cor: 12, 7
cuse the Brethren before God night Rev. 10, 12
and day; and though he set his
clowen foot, the foot of his Pride,
upon the greatest part of the
World, so that *the whole World* 1, 3 in 5, 13
getteth (as it were) *ἐν τῷ πονηρῷ* in

the very *Maw*, not *jaw* onely, of that *wicked one*; yet shall he never be able to *hinder* Christ, or to *hurt* the true Christian; but as a *Lyon* in the *Gate*, though his roaring be terrible, yet his reach is but *short*; and he *knows it*, therefore we may think it; Nay because he is but a *Slave* in Gods *Chain*, therefore all his *tugging at the Oar*, shall but promote the purposes of Gods grace for his *own Glory*, and the *good of his chosen*; and (as *Jonah in the Whales belly* was said to be as it were, in the *belly of Hell*, yet was afterward cast up alive upon *dry ground*) the Devil shall be forced to disgorge his *Prey*, and leave all Gods *Elect* safe upon the shore. Shall the *Prey* be taken from the *Mighty*, or the *lawful Captive* delivered? But thus saith the Lord, even the *Captives of the mighty* shall be taken *away*, and the *Prey of the terrible*

1 Pet. 5, 8

Rev. 12, 12

and 2, 2

Verse 10,

Isai. 49, 24,

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shall be delivered, for I will contend
with him that contendeth with thee,
and I will save thy Children. So
that after longest and forest Tem-
ptations and Assaults of the great
Red Dragon, the Old Serpent, the
Deceiver of the World, the Lye &
Murtherer from the beginning,
with all his Policy and Power,
Rage and Experience, He shall
be forced to flee from those that
resist him by Faith, as he left
Christ; Then the Devil leaveth
him, and the ANGELS, (viz) the
Good Angels, came and ministered
unto him.

Rev 12. 3, 9

John 8. 4

James 4. 7

Matt. 4. 11

Good An-

gels,

And such indeed even Mini-
stering spirits, must we think them
to be, even all of them sent forth
for the good of those that shall be
Heirs of Salvation. So that all the
Innumerable company of (Good)
Cap Angels, that ten thousand times ten
thousand, and thousands of thou-
sands, are even all of them sent
forth

Hebr. 1. 14

ministering

spirits to the

Saints, in-

numerable,

Chap. 12. 4

forth for the Good of them that
 are Good; to right their wrongs,
 Rev: 5, 12 and to relieve their necessities, to
 Guard and Protect their Persons
 2 Chr: 32, 21 while they live, to attend their
 1 Kin, 19, 5 Souls when they Die, and to ga-
 Acts 12, 7 ther their dust together at the day
 of Iudgement, and the Harvest of
 Psal, 11, 12 the end of the World. And there-
 Luke 16, 22 fore it may be a comfortable thought
 Mat. 21, 31 to Believers, that they have in-
 2 a comfortable thought to Believers, that they have in-
 numerable invisible friends, to op-
 2 Chr. 6, 17 pose to their visible and invisible
 Psal. 103, 20 Enemies, Angels of God excel-
 ling in strength, worshipers of
 Heb: 1, 6, 14 Christ, not to be worshiped them-
 Rev. 19, 10 selves; and Servants of the
 Saints, therefore called their An-
 gels; And an awful thought too
 as one would not do any thing
 uncomely in the sight of an Ex-
 cellent person, so neither to admit
 any thing unseemly for Saints
 though no man should see them
 because of the Angels.

& an awful
 thought,

Mat: 18, 10

2 Cor: 11, 9

Sec

SECT. XVII.

ANd above all in *thinking of*
GOD, to have *High, Holy* Right thou
Reverend, yet withal De- ghts of God
lightful, Affectionate and Com-
fortable thoughts, but in (all points)
Regular and Scriptural. For thus
saith the Scripture, Let him that
gloryeth, glory in this, that he un- Jerem 5, 28,
derstandeth and knoweth me, that I
AM THE LORD which exercise **LO-**
VING KINDNES, JUDGEMENT
and RIGHTEOUSNES in the
Earth, for in these things I DE-
LIGHT, saith the Lord. When
the mind is thus intent upon this
most glorious Theme of Thou-
ghts, the most Glorious **LORD**,
in his *Essence, (I am the Lord,)* in
his *Attributes & Operations* (which
exercise Loving kindness, Judge-
ment and Righteousness) then is
his *Kings Daughter All glorious*
within, Psal 45, 13

within, for We All with open face,
 2 Cor: 3, 18 *beholding as in a Glass the Glory of*
the Lord, are changed into the same
Image, from Glory to Glory, as by
the spirit of the Lord.

The Heavenly mind is an Hea-
 ven-like mind; Right thoughts of
 Him whose Name is I AM, and
 whose Title is THE LORD, must
 needs resemble Heaven in pureness
 and clarity, (for He declareth to
 man what is his THOUGHT, and
 must be thought of by Man just as
 He declareth,) yea rise above the
 Heavens in Celsitude and sublimi-
 ty (for his Glory is above the
 Heavens) and be dappled, (like Earth
 Heaven, with Love and Holy Thar-
 Joy (because of his loving kind-
 ness,) and with Reverence and
 Godly Fear (for his Iudgement &
 Righteousness,) and with delight
 in all these, the Exercise of all
 which is his Delight. For though
 Psal: 138, 6 *the Lord be High, yet hath he respect*

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unto the Lowly, and as He condescends to think of us, so also (provided we do it regularly) to be thought of by Vs.

To begin then at the beginning of all things, we are instructed by Scripture, to think that God Is, High thoughts. God most HIGH and that he is the Most HIGH, and therefore to have high Thoughts of him as of the Holy one that Hebr. 11, 6 inhabiteth Eternity; He is higher Gen. 14 18 then the Highest, To whom there is none like, no equal, none to be Isai. 57, 15 compared, That cuts off the Spirit of Ecclesi. 5, 8 Princes, That is terrible to the Kings Isaia. 40, 18 of the Earth, That doth whatsoever pleaseth him in Heaven and in 25 Earth, in Seas and all deep places; Psal. 76. 12 That giveth no account of any of his Psal. 135, 6 matters: That is high above the Job 33, 13 Earth, and exalted far above all Psal. 97, 9 Gods; High above the Nations, Psal. 115. 4 yea His glory above the Heavens; High above our Services, for our Goodness extendeth not to him; High

Psalm 16, 2 *high above our Praises, nay above his*
Blessing and Praise (Mens or An- et
 Neh: 9, 5 *gels,) And therefore that we can hi*
never think high enough of God, ha
 no thought *but in Thinking that he is too high ser*
 of God *for our Thoughts. Canst thou by rou*
 high enough *searching find out God? Canst thou be*
 Job 11, 7, 8, 9 *find out the Almighty to perfection? die*
It is high as Heaven, What canst thou the
 But that *thou do? Deeper then Hell, What men*
 God is above *canst thou know? The measure there our*
 all thoughts *of is longer then the Earth, and Hea*
broaden then the Sea. And yet they ficu
think amiss that think Him, as who
 Yet minds *some do, too high to mind the low*
 the lowest & *est matters (non vacat exiguis.)*
 least things, *Some think it a disparagement to*
his Highness that He should mind
and order every minuter action, I
motion, inconsiderable worm or
fly, the stirring of the hand, or lame
moving of the foot, &c. but all the Lo
these must be left without parti be o
cular providential concurrence, and read
all in respect (as they think) to ack.
his

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his Highness, But Scripture teacheth us to think, that not onely in him we live, but move, as well as Acts 17, 28 have our being; Nay that He preserveth Man and Beast, that a Sparrow doth not fall without him, That he takes away their breath when they die, gives them their Food while they live; Nay that not onely our members booke'd by Him, but even our Hairs, the very Hairs of our Head numbred, and all this no difficulty nor diminution to him as whole understanding is infinite. Mat. 10, 29 Psal. 104, 29 147, 9: and 139, 16 Mart 10, 30 Psal. 147, 5

SECT. XVIII.

TO have Holy and Reverend Thoughts of Him, for HOLY and REVEREND is his name, and therefore to Sanctify the Lord God in our HEARTS, that be our Fear, and that He be our Head, as He was the FEAR of Gods eyes. To think Him a God of purer

Right and
Reverend
Thoughts,
Psal. 111, 9

Isaiah 8, 13

Gods eyes
pure and
piercing,

purcr

Hab. 1, 13 purer eyes then to behold Evil, or
 that He can look upon Iniquity,
 (viz) without loathing; And yet
 to think Him a God of such pierce-
 ing Eyes, as that he beholdeth the
 Evil and the good, for his Eyes are
 Job 24 23 upon the wayes of Man, and He se-
 22: eth all his goings, there is no da-
 ness nor shaddow of death where the
 Dan: 10 6 workers of Iniquity may hide them. But
 selves; for his Eyes are as Flames
 Psa. 139 12 or Lamps of Fire, and unto him the
 night shineth as the day, Neither is
 there any Creature that is not mani-
 Hebr. 4 13 fest in his sight: But all things are
 naked and open in his sight without
 whom We have to do.

Sect. XIX.

God un-
 changeable

TO think him God UNCHAN-
 GEABLE, without Passion
 Perturbation, Variableness
 or so much as shaddow of turning
 Jam. 1, 17 Though as a Vesture, he shall change,

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both the Foundations of the Earth, Ordering all changes
laid by himself of old, and the Hea-
vens, the work of his hands, and
they shall be changed; and mean-
while orders all Changes under the
Heavens and in the Earth; He
perpetueth against man for ever; Job 14, 2
and he ceaseth; He changeth his
Countenance, and sendeth him away; chap. 13, 13
But as for Himself, He is of one
mind, and who can turn him? Do
sinners provoke me to anger? Jerem. 7, 9
saith the Lord, Do they not pro-
voke themselves to the Confusion of
their own faces? so that If thou sin-
nest, what dost thou against him?
if thy Transgressions be multi-
plied, what dost thou unto him?
though thy wickedness may hurt a
man as thou art, &c.

Yet withal to think him a God
holy; hating sin so infinitely,
that He is said to be angered, to be
provoked, to be grieved, to be
changed, to be made to serve, to be
wearyed

Yet seems as
moved with
Sin,

Psal. 106, 34
and 43.

Heb 3, 10

Isaia. 63, 10 *wearied, to be burthened, nay even*
 and 43, 24 *to be broken by it. I am broken*
 Amos 2, 13 *(saith God,) (with their whorish*
 Ezek. 6 9 *heart; yea, a God so Gracious, as*
 Saints suf- *that He repents himself for his*
 ferings, *Servants, His bowels are troubled*
 Deut. 32, 36 *for them, and in all their Afflictions*
 Jer. 31, 20 *he is Afflicted with them.*
 Isaiah 62 9

Sec. XX.

TO Think Him the ONE LY
 Onely God *true GOD, (and the Gods of*
 John 17, 3 *the Heathen but vanity, Idols, and*
 2 Cor. 16, 26 *by Nature no Gods,) The Only Wise*
 Gal. 4, 8 *God; The blessed and onely Potent*
 Rom. 16 27 *tate, who onely hath Immortality*
 1 Tim. 6, 15 *who Alone is Holy, And therefore*
 16 *none good but HE, And therefore*
 Levit 16, 4 *no GOD but HE; Hear O Israel*
 Matt 19, 17 *the Lord thy God is but ONE GOD*
 Deut. 8, 4 *That the Being is One, this B*
 Unity yet *TRINITY Substance undivided, and yet the*
 TRINITY *Subsistence distinguished; so that yet*
 Psalm 2. 7 *the Father is not the Son, but One, t*

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gers him; *The Son is not the Father*, but Begotten of him; *The* Hebr. 1, 5
Holy Ghost is neither the Father nor John 1, 14
the Son, but proceedeth from chap. 15, 26
both, (*The Spirit that proceeds*
from the Father, whom I will send,
saith Christ,) yet these three are God, 1 John 5, 7
and yet God is but One, for these
three are One, without Division,
Composition, or Confusion. And
O how High, and Holy, and Re- High thoug
verend ought the Thought to be ght.
that receives this *Mysterie*? And
therefore to help his weak Thou-
ghts in this, The Believer per-
haps fixeth his Thought on the
Sun in the Firmament, where he Sun & Soul
finds *light, heat, and motion*, yet of man
but *One Sun*; or to come nearer short shad-
both to the Thing and Himself, dows of this
He thinks perhaps of the *Soul* in Mysterie,
his Body, where he finds an *Un-*
derstanding, Will, and Memorie,
yet but *One Soul*. But alas, thinks
he, these are short shadows, and
dark

dark resemblances of so great and high a Mystery, for that *light* is not the *Sun*, though it be *Sun-light*, &c. and that *Vnderstanding* is not the *Soul*, but the *Souls understanding* power or facultie; But *Jesus Christ* is the *L O R D*, and the *Holy Spirit* is *G O D*, and yet *to us there is but One God*, and *One Lord*. But this He thinks, All in God, That *All that is IN God* (Eternally, Imminently, Unchangeably) *must needs be God*, As verily He thinks that *G O D* *Is*. And that *God the Father* hath a perfect *KNOWLEDGE* of *Himself* in *Himself*, This also He cannot but Think; and that this *Knowledge*, *Wisdom*, or *W O R D* is *God*, because it is *IN the Father*, who is *God*; And further, that He cannot but *LOVE Himself*, whom He thus *Knows*, and *seeth* in that *express Image* of *Himself*, begotten in *Himself*; And this *Image*

1 Cor. 8, 6

All in God,
G O D.God knows
Himself

Wisdom

Prov. 8, 22
23, 25

John 1: 1

Word V. 30

Image of
God:

T

or
and
theMut
will
being
whatThus
visiblvine c
voicemy be
pleasmade
DescenDove,
ing onall, th
he thatledge?
that I uwonderf
God haTHESE
I can

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or begotten Word being in God, Hebr. 1, 3
and therefore being God, cannot Love's Him-
~~be~~ God again; And this Infinite, self.

Mutual liking, Loving and good
will Proceeding from Both, and Fathers love
being in Both, cannot but be, to the Son
what Both are, (viz.) GOD declared by
the H Ghost

Thus We see, when there was a
visible manifestation of the Di-
vine complacencie (with a loud
voice from Heaven, saying, This is
my beloved Son in whom I am well Verse 16,

pleased.) The Word being now
made Flesh, It was made by the
Descending of the Holy Ghost, like a
Dove, from the Father, and rest-
ing on the Son. But Alas, after
all, thinks He of Himself, who is
he that hideth Counsel without know-
ledge? Therefore have I thought
that I understood not, things too

wonderful for me, which I knew not,
God hath indeed told me that
THESE THREE are ONE, And
I cannot tell how to think it, yet

Mysterie ex-
ceeding
thought,

Yet is to be
thought, for
God is able
to do above
thought.

Eph. 3. 26 *I will think it ;* For seeing Scri-
 pture teacheth me to Think *that*
 he is able to Do exceeding abund-
 antly above all that I can think,
 well may I Think that He Is a-
 bove All that I can Think ; And
 therefore though it be above my
 thought 'tis the fitter (seeing He
 saith it) to be thought of him, that
 is so much above me. These three
 thus gloriously but mysteriously,
 coequal'y, coessentialy and co-
 eternally *One*, must be thought
 also to be *One* in Working as well

Therefore is
 above tho-
 ught.

There may one
 in working,
 yet each his
 peculiar
 work.

John 4. 17 as Being, and yet each one to have
 19, 20, 21 his own peculiar work. Thus
 Phil. 1. 19 Gods supplying by Iesus Christ, is
 compared with 4: 19 called the supply of the Spirit.

SECT. XXI.

God onely
 properly E-
 ternal.

THIS God We must think a
 ETERNAL Being, and nothing
 properly Eternal but God ; Crea-
 ted Spirits, Angels, and Souls

me

The righteous mans Evidence.

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men (and the bodies of these
railed *Spiritual bodies* at the last Psa. 106, 48
day) being Onely Ever-lasting;
But from Everlasting to Everlasting Psalms 90: 2
thou art God; *Art not thou from*
Everlasting, O Lord my God? And Hab. 1: 12
as if God were making answer to
this Question, saith He, *Hearken*
O Jacob, and Israel my Called, I Isaiah 48: 12
am He, I am the First, I also am the
Last, I am the First, I am the Last, chap. 44: 6
and besides Me there is no God, (and Verse 8.
after saith He,) Is there any? I
know not any. There is no Eter- Jerem. 2: 12
nal, no First and Last but God
onely: And therefore Our *First*
Thoughts and Our *Last Thoughts*, Hebr. 7: 2
yea and all Our Thoughts should
be *of Him, and for Him.* Thoughts
should be Lasting where the
Theme is Everlasting. But O
burning shame that We should
forget him days without number who
hath neither Beginning of Days, nor
end of Life, but is Eternal.

T 4

Se 6

SECT. XXII:

Gods Im-
mense omni-
presence fil-
ling all
things

THoughts also must be Holy and Reverend of the Infinite *Immensity*, as well as Eternity of this one true God, His OMNI-
P R E S E N C E *filling all things*, Hell with his glorious Justice and Severity, Heaven with the glory of his Grace, Earth with his Goodness, Patience, and Providence; *If I ascend up into heaven thou art there, If I make my Bed in hell behold thou art there; If I dwell in the utmost parts of the Sea, even there shall thy hand lead me.* Am I a God at hand saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord, do I not fill heaven and earth? saith the Lord. And 'tis repeated so, that the Lord saith this, because vain men do so little think of this: Thus

Psalm 33:5

Ps. 139, 8, 9

Jer. 23: 23

34

H

dom a

Omni

Wife,

knows

doth

The righteous mans Evidence.

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doth he fill all things, but is contained of none; But will God in very deed dwell with men on earth? behold heaven, and the heaven of heavens cannot contain thee. Alas! How should it? Can a Man be contained in his own Span, *My right hand hath spanned the heavens,* saith God. Alas how little can Our very Hearts hold, or Our Thoughts contain, of this Great God! now the less we can comprehend, the more and the greater should our *Admiring Thoughts* be.

contained
of none:

2 Chr. 6: 18

Isai: 48, 13

Seft. XXIII.

HE is also to be Holily and Reverently remembred in the Immensity of his Wisdom and OMNISCIENCE as well Omnipresence, That He is All Wise, as well as *Only-Wise*, that knows us, better then we know
Our

God All-
wise omniscient.

knows us;

- 1 John 3. 20 our own Hearts, who is greater than our hearts, and KNOWS all things He knows whereof we are made, his eyes did see our substance being yet imperfect, He looks our members; He knows wherein we have sinned, he looks narrowly to all our paths; and sets a print upon the heels, (or as the Hebrew, upon the Roots) of our feet; And as he looks our Members, so he bags our Sins; Thou numbrest my steps dost thou not watch over my sin? my transgression is sealed up in a bag, and thou sewest up mine Iniquities. But then he knows our Sorrows too as well as our Sins, thou tellest my wandrings, put thou my tears into thy Bottle. Thou seest how we have Sinned, observe how we mourn; and indeed he doth for himself. I have heard Ephraim bemoaning himself. I saw him sinning, and I hear him groaning. He hath a Book for our Members, as holy as
- Our frame:
Psa. 103. 14
Psa. 139. 16
Our Sins
Job 13. 27
ch. 14. 16, 17
Our sorrows
Psalms 56. 8
Jer. 31. 18

The righteous mans Ervipence.

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Bag for our Sins, hath a *Bottle*
also for *our tears*. He knows our
Soul in sin, and he hath (saith
David) known *my Soul in adversity*;
So that he *knows* also *whereof we* Psal. 31
have need, Our heavenly Father Our need
knows so, even *before we ask*, as he Marth. 6. 8
knows our sins before we confess.
He *knows the way that we take*, and Job 23. 10
he knows what way to take with
us, He *knows how to deliver if we* 2 Pet. 2. 9
be Righteous, And how to reserve All Men.
the wicked to the day of Iudgement
to be punished. He *knows the* 1 Cor. 3. 20
thoughts of the wise, the way that
they take (yea though they dig
deep to hide their Counsel from the Isaia. 2. 15
Lord,) and knows too how to
take them in that way that they
take, so that *the Wisdom of the*
world is foolishness with God, as it is 1 Co. 3. 19
written, he taketh the wise in their
own craftiness, Be they Men, or
devils. We must think him a God knows how to
holy as that he would never suf- bring good
fer out of sin.

Right Thoughts

offerings

psal. 74. 14

Acts 15: 18

Isaiah 55 9

chap. 40 28

James 1: 5

fer Sin in the World, and so Pi-
 tiful and Gracious that he would
 never suffer sorrows and suffer-
 ings on his Saints, but that he is
 a God so W I S E that he knows
 how to bring Glory to himself,
 and good to his Chosen, out of
 All, to break Leviathans beads,
 and to make it Food for his People.
 As the Apothecary would never
 suffer so many Poisons in his shop,
 but that he knows one way or o-
 ther how to make them to con-
 duce to the honour of his Art, And
 good of his Patient; for known unto
 God are all his works from the begin-
 ing of the World: And his ways
 are higher then our wayes, because
 his Thoughts are also higher then
 our Thoughts, as the heavens are
 high above the earth; So that there
 is no searching out of his understand-
 ing. And therefore think, If any
 man want wisdom, he is to ask it
 of God; Would I know my Sins

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The righteous mans Evidence. 275

Lord make me to know my Trans-
 gression & my Sin! Would I know Job 13. 23
 the measure of my days, how frail I
 am, Lord make me to know my end, Psalm 39 4
 to teach me to number my dayes as Psalm 9. 12
 that I may apply my heart unto wis-
 dom; would I know thy Path of
 life, Lord shew it me; In thy light Psal 16 11
 I shall see light; O send out there-
 fore, thy light and thy truth, let Psalm 43 3
 them lead me, and bring me to thy
 holy hill, O thou Father of lights, James 1. 5
 in whom there is no darkness at all.

Seing therefore that we are 1 John 1. 5
 to light our Fire at this SUN, All wisdom
 is his Parent of Lights, who affords to be sought
 is the Burning Glass of his Word of God, but
 for our help herein, We are to onely in
 think thus, surely, of his Wisdom, means and
 we will think of it rightly, measure
 that as we are to be thankful for prescribed,
 the Means, so contented with
 the Measures of KNOWING that
 he prescribes and allows, inas-
 much as they are such as are able

2 Tim. 3. 15 *to make us WISE to Salvation*

for he hath expressly cautioned

Rom. 12. 3 *us μὴ ὑπερφρονεῖν παρ' ὅ δὲ φρο-
νεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν*

Nè quis sapeat supra quàm oportet

&c. (for so Beza, vulg. &c.)

to be wise above what we ought, but

to be wise unto sobriety.

I know indeed that there is in
corrupted man a *Natural desire*

Rom. 1. 25 *KNOW*, but it is to study the

Creature more then the Creator, who

is blessed for ever; to pursue the

Science of other things, while

Phil. 3. 8 *the EXCELLENCY of the know-*

ledge of Christ Jesus our Lord, &c.

neglected, All which Nature

Knowledge should designedly be

made subservient to such a Spirit

tual end as the holy Psalmist

Psal. 8. 3:4 *saies in his ASTRONOMICAL*

observations, When I consider (saith

he) Thy heavens, the work of

fingers, the Moon and Stars which

thou hast ordained, What is Man

here it is

The Righteous mans Evidence.

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What thou art mindful of him? &c.

But when Solomon himself who 1 Kin. 4. 29

knew more, in Naturals, then any Ecclef. 2. 12

poor Man, since Adam, casts up

the total sum, he tells you that

what he did arrive at by all

his knowledge was to know

this, that the increase thereof is

the increase of sorrow; and most chap. 1. 18

notorious it is that ever since,

who so comes nearest to him in

that point of knowledge, doth so

unknowing in that part of experience, troublesom-

as how long have some of us ness & un-

been learning how ignorant we certainly of

are? And how great is his Wis- natural law-

dom that hath lock'd up from us, ful know-

the intricate labyrinths of vexati- ledge,

on uncertainty, the knowledge of

that which he finds so apt to draw

from him, who make so little

use of so much that is clear-

revealed, being sufficient in its

power to draw us to him? We know

where it is said that secret thing Deut. 29. 23

belong

Acts 1. 7

2 Pet. 2. 18

John 17. 3

Sinfulness
of affecting
to know by
familiar spi-
rits,
Wizards

Isaiah 8. 19

Ezek. 21. 21

belong to God, but things that are
revealed belong to us, and to our
Children; that it is not for US to
KNOW the times and seasons that
the Father hath put into his own
power; But grow in Grace, and in
the knowledge of our Lord and Saviour
our Iesus Christ, for this is life Eter-
nal, &c.

But besides a natural and law-
(it duely moderated and
ordered) Desire of natural know-
ledge, there is a desire of knowing
such things, and by such means
as we are to think sinful and
Satanical, being no way ap-
proved in the Word or the Wis-
dom of God; such is theirs, who
unto them that have familiar spirits
and unto Wizards that peep,
that mutter (as 'tis expressed by
the Prophet Isaiah) or that use
divination, that consult with Ter-
aphim, that look into the liver, (that
is, the intrals of Birds or Beasts)

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The righteous mans evidence:

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Isaiah (speaks) to direct actions or
foretell future events thereby. So <sup>Judicial &
Astrolog.</sup>
also we find a severe and black
brand fastened by the Scripture
upon **ASTROLOGERS**, *Star gazers*, ^{Isa. 47. 12}
and *Mon. bly Prognosticators*, and
such as are drawn by them from
their sole Dependencys upon
God; for admit we should hear to
say that *here is Science* ^{1 Tim. 6. 20} *so called*,
as the Apostle speaks, whose
principles and Conclusions are
utterly uncertain, and delusory <sup>Yes uncer-
tainy</sup>
for the Conjunctions & Aspects
of the **STARS** being the same when
divers Children are conceived or
born in the same Place and instant
Time, (as in some great and
 populous Cities,) how come they
divers and contrary *Fortunes*,
(to use their own phrase) some
live longer, others under the
same Stars to die sooner, some to
reign and die in Wealth, Honor,
and Prosperity; Others born in

V

the

the same article of time, and under
 as *ambitious* and *benign* a *Plan*
 to a life of Misery, and a death of
 Shame; or to adde, that *undeni-
 ble experience* frequently confutes
 the most positive *Predictions* from
 the most accurately *erected* *Science*
 and of the most confident *Predicti-
 ons* and *Mistakes* in these curious
 Arts; Admit, I say that some
 gratification might indeed be ex-
 pected to the curiosity and pride
 of *Knowing* more then others,
 then otherwise we could possibly
 arrive unto, say the *Tree* were to
 desired to make one *Wise*, yet
 thinks the *Burnt Children* of *Eden*
 should *Dread* that *Fire* that *God*
 will certainly make even of a *Tree*
 of *KNOWLEDGE* if a *Forbidden*
Tree; and certainly were the
Book of *God* admitted in
 power into the hearts and minds
 of Men, it would bring
Books of *CLERICAL* *ARTS*

Pernicious-
 ness

Curiosity of
 forbidden
 knowledge,

Our first
 Ruin,

Gen. 3 6

Verse 17

Act 19 19

the prevailing Gospel sometimes did, to be *burned in the Fire*, instead of the *Authors*, and such as trust to them who are (except they repent) doom'd to the same *Condemnation* by the same; Book of God, for of *Astrolagers*, *Star-gazers*, and monthly *Prognosticators* saith God by the Prophet, **BEHOLD**, they shall be as *Stubble*, the *Fire* shall burn them, &c. read also *Deut.* 8 to 16. Isaia. 47, 13
14

SECT. XXIV.

TO have High, Holy, and omnipotent Reverend Thoughts of Gods OMNIPOTENCE AS Job 42, 8 well as Omnipresence, and Omniscience, He fills all things, and knows all things, and saith Job, I know, Lord, that thou canst do every thing, and that no thought can be withholden from thee; or, (as it is read in the Margin) no thought of think

Right Thoughts.

thine can be hindred; mine cannot
 be hid, thine cannot be binared
 Seeing now, saith God, that I
 even I am he, and there is no God
 Deut. 32, 39 with me: I kill, and I make alive
 I wound, and I heal: neither
 there any that can deliver out of mine
 hand, (and thinks the Believing
 Soul further, neither is there any
 that can hinder thy hand from deli-
 vering.) Ye are my Witnesses, I, even
 I, am the Lord, and besides me there
 is no Saviour, Yea before the day
 I am he, and there is none that can
 deliver out of my hand: I will wound
 and who shall lett it? He, and He
 onely hath power after the body
 killed, to cast the Body and Soul in
 hell, therefore we should fear him
 He also, He onely speaks in Righte-
 ousness, mighty to save, and there-
 fore we should trust in him.
 would hinder, the great & vile
 Sin; but saith Faith, let the power
 of my Lord be great in pardon

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Sin, Sin would hinder, the Domi-
 nion and prevailing power of sin;
 and O thinks the Soul; 'tis im-
 possible I should ever be rid of
 such strong Lusts, that my proud
 heart should be made humble,
 my froward heart be made pati-
 ent and meek, my filthy heart
 made clean, my worldly heart
 made Heavenly; but thinks Faith;
 that things are impossible with men, Matt. 19, 16
 are possible with God, who hath
 said that Sin shall not have Domini- Rom. 6, 14
 on over us, and that He subdueth Micah 7, 19
 our Sins under us, who hath great Jer. 33, 14
 power, and a stretch d out Arm,
 and s' ere is nothing too hard for him, Amos 5, 12
 so not an hard heart; In one
 word, it thinks Sin Mightie, but
 God Almighty; Satan, a Prince Gen. 17, 3
 of Palitie and a Power, but the God
 of Peace able to bruise Satan under Ephes. 6, 11
 the weak feet of the Saints, and to Rom 16, 20
 do it shortly; Antichrist Rampant,
 the Woman upon the scarlet Beast Revel 13, 3

and 17: 6

Triumphants, especially when All the World is wondring after the Beast; yea the Saints wondring, though with abhorrency; and yet even then He thinks that in one hour he

Revel. 18, 8 *shall utterly fall, and be destroyed*

Everlastingly, because strong is the Lord GOD that judgeth her.

2 Cor. 1, 26

He hath chosen the weak things of the World to confound the Mightie,

He calleth the things that are not, as though they were; can make

Isaia. 41, 14 *Worm to thresh the Mountains,*

Mat. 15, 39 *able of Stones to raise up Children to*

Ezek. 37, 3 *Abraham, to make dry bones live,*

Rev. 11, 11 *dead witnesses revive; yea for this*

cause usually suffers a sentence of

1 Cor. 2: 9 *Death, and so will he recover and*

make to live: for as the foolishness

Isaia. 38, 16 *of God is wiser then men, so the*

1 Cor. 1, 25 *weakness of God stronger then Men.*

He can do what he will do, and

by what means he will do, He

can send a noise and trouble, and

1 Kin. 19: 7 *word and heal; Stars in their courses*

The righteous mans evidence.

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to fight against Sifera, and the dust
of the Earth to Plague Pharaoh;
The Hornet to chase the Amorite,
and Raven to feed the Prophet; can
dry up the Sea, and make a path for
his people, and strike the Rock into
a River, and make it both flow for
them, and follow after them; He
can reprove a Prophets madness by
an Asses mouth; and by the foolish-
ness of Preaching convert a sinner,
and save a Soul; He can silence
the Oracles by the crying of an
Hebrew Child in a Manger; and
out of the mouths of Babes and Suck-
lings ordain strength to still the En-
emy and Avenger; out of weakness
he makes strong, yea to them that
have no might he renews strength;
He makes the little one like David,
and David as the Angel of the
Lord.

2 Kir. 19 7

Pla 107, 30

Josh. 24, 12

1 Ki. 17, 4 6

1 Co. 10 1, 4

2 Pet. 2 16

1 Cor. 14 23

cessant Ora-
cula de his
Psalms 8, 2

Hebr. 11 34

Isaia: 40, 29

Then lift up thine eyes on high, Isaia. 40 25
and my Soul, and behold who hath
created all these, that bringeth out
their

Right Thoughts

Psalm 135
18.

their host by number, he calleth them
all by their names, by the greatness
of his might, for that he is strong in
power not one faileth. Speak thou
also, O my Soul, of the glory of
his Kingdom, and talk thou of his
Power, to make the Sons of Men to

Psalm 139, 1

know his mighty acts, and the glo-
rious Majesty of his Kingdom. And
Give unto the Lord ye mightie, give
unto the Lord Glory and Strength,
Because by the Worms that told him

Acts 12, 23

to his face, that he was a thir-
d Brother, and should instantly die
like Man, whom the shout of the
people cryed up for a God; and
learn (O thou Man of Sin) who

1 Th. 2, 3, 4

opposetest and exaltest thy self above
all that is called God, or that is wor-
shipped, so that thou sittest in the
Temple of God, shewing thy self that
thou art God, Even learn in him
that was once in the Chair, that

Malah 2, 18

there needs but Gods hissing for a
fire to stop thy mouth of Blasphemy

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mes. Behold he tak's away, who
 can hinder him? who will say unto Job 9 4
 h m what dost thou? He is wise in
 heart and mighty in strength; And Verse 12, 13
 if God will not withdraw his anger,
 the proud helpers do stoop under him.
 But alas, Who can utter the mighty
 acts of the Lord? who can shew forth
 all his praise? Indeed Great is the Psal. 106, 2
 Lord, and greatly to be feared, but Psal. 145, 3
 his greatness is unsearchable. Go
 on, O my Soul, to admire what
 thou canst not utter, and think
 this at least of what God is able
 to do, that he is able to do above Ephes. 3:20
 what thou canst think.

SEA. XXV.

TO think also, but to think God Invisi-
 holily, and with awful Im- ble
 pressions upon our Hearts,
 of **hi** **I N V I S I B L E** Lord God,
 dwelling in light which no man can
 approach unto, whom no man hath
 seen. 1 Tim. 6. 16

No Image to
be made of
God

Deut. 4, 21

and 24, 24

Images no
help to god-
ly thoughts

*seen, nor can see; of whom they saw
no similitude in Horeb; There-
fore saith God, take good heed to
your selves, least ye corrupt your
selves, & make you a graven Image,
or the similitude of any figure, &c.
for the Lord thy God is a consuming
Fire, even a jealous God. So that
the making of any shape of God,
though men may pretend they do
it to advance God in their thoughts,
or to help them in their thoughts
of God, whether it be by Hand
or Heart, Work or Thought,
IMAGE OR IMAGINATION, doth
nothing conduce to the making
man Zealous, but God jealous;
nor to the stirring of the Fire of
mans affection to his Maker, but of
Gods Indignation against his Crea-
ture; whom whilst vain man pre-
sumes to measure by his vain
mind, He denyes him to be God,
for he is not God except he be
greater then our hearts. And thus
the*

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Golden

The Righteous mans Evidence.

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The old Romans changing the glory
of the incorruptible God into an
Image, are charged not to like to
retain God in their knowledge; A

Rom. 1, 23

Text of Scripture that cuts off
every Dagon by the very stumps;
for whilst this is pretended as the
great use of Images, Pictures, shapes

banish Gods
knowledge, 4

and Figures, to help the ignorant,
to keep God in their minds, to
be Lay-mens Books, to help De-
votion, to heighten Holy thoughts,

The Text saith expressly that as
these come in, God goes out;
because when they knew God they
glorified him not as God, but be-

Verse 23 24

came vain in their IMAGINA-
TIONS, their foolish heart was
darkened, and that in this parti-
cular, professing themselves to be

Verse 25

wise, they became fools: so the Ido-
latrious Israelites, make us Gods
that may go before us, These be thy
Gods, O Israel; Say they to the
Golden Calf, and Aaron built an

Ex 32, 3, 4

Altar

Right Thoughts

Altar before it, and made Proclamation, and said to morrow is a Feast to Jehovah. (A Ghostly device to keep God in peoples minds,) those very Images that they made to be HELPS in Worship, (for we see there was an Eye, through the Image to Jehovah exclude God out of their knowledge, and Conclude them to be such as liked not to retain God in It; And seeing this comes in as a Charge upon Pagan Rome, when they wanted the discoveries of this invisible God, & Glorious Christ, which they after received by this great Apostles Ministry, and other blessed helps; for even before this, saith God, you had better Books, then Pictures or Images, to have read me by, for the invisible things of God from the Creation of the World are clearly seen, being understood by the things that are made, even his Eternal Power

Jehovah
looked at
through the
veil.

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nded from
e know-
dge of God
Images.

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Yes, C

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and Godhead, so that they are without excuse; I say, After that Faith is come, (which is the Evidence of things not seen (that spiritual Eye that sees him that is invisible) for Rome called Christian, having received the Light of the glorious Gospel of Christ, who is THE IMAGE of God, to return to dumb Pictures, Images, Doctrines of Demons, &c. may give us occasion sadly to think and say, How is the faithful City become an harlot! come out of her ye People, that ye be not partakers of her sins, and that ye receive not of her Plagues; for saith the Holy Ghost, Confounded be all they that serve graven Images.

Hebr. 11, 1

Verse 27

2 Cor. 4, 4

Rome Papal censured,

1 Tim. 4, 2

Isaiah 1, 22

Rev. 18, 24

Psalms 97 7

But may a man think, if I love my Friend, I love his Picture, yea and love to have his Picture; And shall I love the Father, the Son, the Holy Ghost, and may I not have and love their Pictures? Yes, God forbid else; But then canst

True Pictures of God what Living Pictures

canst thou Think, if thou *Think*
 Eph. 4, 24 *Rightly*, Rationally, and Scri-
 Col. 3, 10 pturally, that the *Living God* will
 have any other but *living Pictures*?

Grace Grace in the heart is a *true* not a
lying, because not a dead but a
living Picture of the Living and
 true God, *which after God is crea-*
ted in Righteousness and true Holi-
ness, have that and keep it: Jesus

Christ Christ himself is an express or a
 lively (because he is a *living*) *I-*
 Hebr. 1, 3 *mage* of the Father, have him,
 and hold him, and much good
 may it do your very Heart with

Saints him: The *Saints*, the *Excellent*
 Psalm 16, 3 *Ones in the Earth*, these also are
 Gods own Pictures, They bear

2 Cor. 13, 44 *the Image of the Heavenly*; love
 30 them, and like them, and admire
 God in them (for of these it

2 Cor. 14, 25 *may be said, God is in you of*
truth;) make much of them, and
 learn as much as you can by them,
 for these are good Books indeed

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as well as Living Pictures, being but transcripts of Gods Book, *Living Epistles*, as well as living Pictures, *known and read of all men.*

But alas, These true Pictures of the living and true God are as much befriended by the curious Pictures, that blind Devotion & Superstition have drawn for God in all Ages, as mans *Native Fire* by the *Feaver*, or the *Natural heat* of the Stomach by the *præternatural*.

But may not Pictures be made of the Trinity, *The Father*, *The Holy Ghost*, and of *Christ* especially (seeing he took Flesh, and was seen in humane shape) for ORNAMENT, and help in the History, and such like ends, though not for Worship? What saith the Doctrine of the CHURCH of ENGLAND?

Whether Images of God may be made for History or Ornament

Rn. Taylor's
dissuative
from popery
Ch. 2 Sect
39

See pag 58 The Historical use of Images do quickly pass into Superstition.

They

Homily a-
gainst the
penit of Ido-
latry, 31.
part, pag.
41, 1 di 2
1 and 1040
condemnes
: 1. pictures
of God T is
nity, &c.

They be convi^t of foolishness
and wickedness in making Images
of God or the Trinity; yea and one
to desire an Image of God commeth
of Infidelity, making not God
be present, except they might see
some sign or Image of him, as ap-
peared by the Hebrews in the Wilder-
ness, willing Aaron to make
them Gods whom they might see
before them, &c.

Thus it goes on,

Refers the
great argu-
ment of de-
scriptions
in the Old
Testament,

where they object, that seeing
Esaias and Daniel be certain de-
scriptions of God, as sitting on a
High seat, &c. Why may not a
Painter likewise, &c. seeing the
Scripture, or writing, and picture
differ but a little? First, It is to
answered, that things forbidden
Gods word, as Painting of Images
of God, and things permitted
God, as such descriptions used of
Prophets, be not all one; neither
ought, nor can, mans reason (as

though

The righteous mans Evidencē.

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(Although it shew never so good-ly) prevail any thing against Gods expresse Word and Statute-Law. Furthermore the Scripture, although it have certain descriptions of God, yet if thou read on forth, it expoundeth it self, declaring that God is a Spirit, Infinite, who replensheth Heaven and Earth, which the Picture doth not, nor expoundeth it self, but rather, when it hath set forth God in a boaily similitude. leaveth a man there, and will easily bring a man into the Heresie of the Anthropomorphites, thinking God to have Hands and feet, and to sit as a man doth, which they that do (saith S. Augustine in his booke de fide & Symbolo, cap 7.) fall into that Sacriledge, which the Apostle detesteth in those who have changed the Glory of the incorruptible God, into the similitude of a corruptible man. For it is wickedness for a Christian to

Endanger
the bringing
in of the Here-
sy of the An-
thropomor-
phites.

Sacrilegious
wickedness

W

erec

Argument
from Christ
taking flesh
refuted

How against
peril or Ido-
latry 3. part
Images of
Christ lying
Images

Unlawful,

ereft such a one in his heart by be-
lieving it. But to this they reply
that this reason notwithstanding
Images of Christ may be made for
that he took upon him Flesh and be-
came man, &c. The answer is easy
For in Gods word, and Religion
'tis not onely required whether a
thing may be done or no, but whe-
ther it be lawful and agreeable to
Gods word to be done, &c. and yet
it appears no Image of Christ can be
made, but a lying Image (as the
Scripture peculiarly calls Images
lies) for Christ is God and Man, see-
ing therefore for the Goahead, which
is the most excellent, no Image can
be made, It is falsely called the Image
of Christ; wherefore Images of Christ
be not onely defects, but also lies
&c. wherefore as soon as an Image
of Christ is made, by and by is a lie
made of him, &c. and now if it
should be admitted and granted
that an Image of Christ could truly
be made, yet it is unlawful that
should be made.

Ad

And so it proceeds to urge the unavoidable danger of Idolatry, and the Iudgement of Irenaus, Epiphanius, Lactantius, Augustine, affirming that they make the Soul more crooked, rather then teach it, And therefore it addes that as it is written, Sap. 14. that Images were not from the beginning, neither shall they continue to the end: so were they not in the beginning of the Primitive Church, God Grant (such the Homilie) they may in the end be destroyed. And further, that, Truth it is, that Iews and Turks, who abhor Images and Idols, as directly forbidden by Gods word, will never come to the truth of our Religion, whilst the stumbling blocks of Images remain amongst us and lie in their way. Thus the Homilie. So then as Pictures in windows do darken the light with a fine shew, so such representations of Divine things in the wisdom of

unavoidable danger of Idolatry page 43.

crook the Soule

page 44

page 49

hinder conversion of Iews and Turks,

Humane Imagination both hinder;
Instead of helping, our sight of
God and Christ; who in this (as
in other respects) is called *the*

Mal. 4. 2 *SUN of Righteousness*, because as
that glorious luminary is onely

God and Christ onely to be seen in its own light, so will
to be seen in their own God and Christ manifest them-
selves onely in that way of dis-
covery, which themselves have
sanctified through the Holy-
Ghost. So that while *the World*

1 Cor. 2, 11
chap. 1, 21

by wisdom knows not God, In Gods
own light the Saints of God do see
light. And O that God would
help the blinded world to see the
difference between *fancy & faith*,

Psal. 36, 9
Difference
between
Faith and
Fancy;

1 Cor. 2, 14

the Ones being *affected* in a carnal
manner, and by carnal means,
and the others being *acted* upon
that which is onely *spiritually dis-*
cerned, by spiritual means, and
in a spiritual manner; So that
whilst one man being greets in his
Imagination, and made the more
so

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by his Images, embraceth a Crucifix for a Christ, a piece of Wood, Stone, Metall, or painted Cloath, and Printed Paper for God, like him in the Fable embracing the Cloud for the Goddess; Another being pure in heart is ^{Math. 5, 8} blessed with a true sight of God, so far as Faith can reach, and the present state bear: for no Man hath seen God at any time; the onely begot'en Son which is in the bosom of ^{John 1, 18} the Father, he hath declared him; and this of him, that not the carnal mind, or by carnal means, ^{1 Cor. 2, 14} not the gross-hearted, but the pure hearted, the sublimated soul, the spiritualized mind, such and such onely have the blessed sight of God here and hereafter. Therefore let us not think of bringing God down to us, shpping his invisible and incomprehensible Excellencies by our foolish phantasies and vain thoughts, but

W 3

rather

rather by Faith let us say with
 Psal. 35. 6 *David, unto thee O Lord do I lift
 up my Soul.*

Sect. XXVI.

God terrible **T**O think also, but with all
 awfulness, of the Lord our
 God as God of Gods, and Lord of
 Deut. 10. 17 *Lords, a great God, a Mighty and
 terrible, which regardeth not persons,
 nor taketh Rewards, for even our*
 Heb. 12. 29 *God is a consuming Fire, whose
 Name is DREADFUL among the*
 Mal 1. 14 *very Heathen; who maketh even the*
 Psal 65. 8 *ends, or uttermost parts of the earth
 affraid at his Tokens; who is terrible*
 Psal 76. 12 *to the Kings thereof; who putteth*
 no trust in his Servants, and his
 Job 4. 18 *Angels he chargeth with folly; who*
 Job 15. 15 *putteth no trust in his Saints, yea*
the Heavens are not clean in his sight.
 Before whom the holy Seraphims
 do cover both their feet and their
 faces, (as coverings of old were

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used in token of Reverence and Subjection) — They cover their feet, in token perhaps of their utter unworthiness to be lookt upon by him, to whom it is a kind of humbling to behold even the things that are in Heaven; and their faces as unable to look upon him; as the Stars in a morning do carry their Lights, as it were in dark Lanthorns, upon the Suns appearing, So also do these Morning Stars (as Scripture stiles them) though of excellent glory themselves, and such as is terrifying to the Children of Men, to the best, as to Zechariah, to the worst and most obdurate, as the Keepers of the Watch upon the Sepulchre, who for fear of one Angel did shake and became as dead men; And no wonder, for he maketh his Angels Spirits, and his Ministers a flaming Fire. So that one of them is able

Gen. 24. 65

Psal. 113. 6

Angels and
Law of God

Job 38 7

Thought-
terrible to men

Lu 1. 11. 12

Mat. 28. 3, 4

Hebr. 1. 7

Isaiah 37. 36

W 4.

ashes

ashes in a night. And yet as the very beams of the far distant Sun in the Firmament do baffle, as it were, and non-plus the Fire that flames on your hearths, (which, Oh how frightful is it to you, when it steals but a little out of its place, and begins to reach the bones of your buildings, and ride triumphantly on the tops of your houses?) so, and infinitely more then so, doth the Dreadful Majesty of God apeale the Excellency of all Angelical glory.

Job 15 15 And if he *Heavens* (that were never stained) shakes the serious Soul, *be not clean in his sight*, but the pillars thereof tremble, and are astonished at his reproof; If the Angels that never sinned are so afraid, How terrible is his presence to that wicked one that is such a terror to poor miserable mankind that some Nations worship Him (as 'tis said of the *Indians*)

Devil's afraid of God

that

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that he may do them no harm, whose
very Apparition (though in a vi-
sible shape) is so confounding to
poor Man, that he becomes like
Saul before the Witch of Endor, or 1 Sam. 28. 20
like Eliphaz when fear and trem-
bling came upon him, which made
all his bones to shake, a Spirit passed
before his face, and the hair of his
flesh stood up. Job 4. 14, 15

I is not needful to
present purpose to determine
what sorts of Spirits those were.
This is certain that *who shall not* Rev. 15. 3 & 4
fear thee, O Lord? is an Heavenly
Ode, as Scripture calls it; and 2d of Mr. W.
as true, that as Saints and Angels rics Rk
do tear before him, so the Devils agis
also believe and tremble. And
therefore when the Soul thinks O
I dare not pray, for the Devil
tells me, *that if I go alone, or retire* James 2. 19
my self to pray, he will appear to me Job 1. 3 & 4
and affright me; It thinks again,
O I dare less restrain Prayer from
the Almighty, for then his Terri-
bleness

God terrible
to his Saints

Job 31, 23

Isa. 23, 15,
16,

Jerem: 10 7

Psalms 2, 11

bleness will make me affraid : And if
his slave be so terrible, how dread-
ful is he that hath him in his
chain? who can restrain him if I
go, and will sooner or later let him
loose upon me for not going. De-
struction from God was a terror up-
to me (saith Holy Job) and by rea-
son of his Highness I could not en-
dure ; Therefore I am troubled at
his presence, when I consider, I am
affraid of him, for God maketh my
heart soft, and the Almighty trou-
bleth me ; When I CONSIDER,
&c. Oh what high and awful
Thoughts had this Holy Person
of God ! And indeed who would
not fear thee, O thou King of Na-
tions? For to thee doth it appertain
as the Prophet speaks. Wouldst
thou then be made soft, O mine
heart, as Job's was under the aw-
ful impressions of the most High
Wouldst thou serve the Lord with
fear, and converse before him
with

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with trembling? Go but to his Water-works, or Fire works, for many hard things are made soft by *Fire & Water*; And think

of them a little seriously. Ask God terrible in his Water works. of them of Old times, when the

Fountains of the great Deep were broken up, and the Flood gates of Gen. 7. 11.

Heaven opened in the same day, and let them tell thee it God be not terrible. Or if that be too

far off, let them that go down into the Seas in Ships, that do business in Psal 107, 23
25, 26

the great waters, declare unto thee,

when he commandeth, and raiseth the stormy wind, which lifteth up

the waves thereof, they mount up to the Heaven, they go down again to

the depths, their Soul is melted because of trouble, they reel to and fro 27

and stagger like a drunken man, and are at their wits ends. Or let Sodom Fireworks

say it God be not terrible, and that Pillar of Salt that was set like Gen. 19, 24
26

a Hand in the Margin of that Dreadful

Dreadful Text. Ask also of the trembling Israelites who saw the

Deut. 10 16 *Mountain that burned with Fire;*
18 and so terrible was the sight, that

Heb. 12, 21 Moses said I exceedingly fear and quake. Sport thy self on the top

of flaming *ÆTNA*, or lay thy hand upon the hole of raging *Ve'uvu'ia*:

Bath thy self in the melted *Minerals* that flow in the bowels of the

cold *Earth*; Cool thy skin with *Cantharides*, or with the cold leaves

of that Plant in which one may feel so much of him that calls

himself a *Consuming Fire*, that the touch thereof doth blister the skin

and burn the flesh: Harden also thy Eye sight against the lightning

and strengthen thine ears against the voice of Gods Thunder. Ask

Thunder

the *Heathen* why he ran under his Bed, and that his *Imperial Crown*

Psaln 29, 3

was not thought by him a sufficient security to his Head. Ask

9, 8, 9

Lebanon what it ails to skip like a calf

Calf

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Calf, and Syron like a young Vni-
cane? The Wilderness of Kadesh why
it shakes, and the Hinds why they
cast their Calves before their time?
or why men more wild then the
Wilderness, and Bruiish then
the Beasts, do tremble when the
Lord of glory Thundreth; especially
when he makes his Fine works and
water works meet in One, when
the Lord is upon many waters, that Psal. 29, 3, 7
the Ocean, And here the voice
of the Lord divideth the flames of
fire, that is, the Lightenings; lightenings
which Scaring men find to be
most terrible in Nocturnal Tem-
pests. Nay ask Men why they
tremble without Thunderings,
the still voice of a poor despised
man? Nay a Felix, on the Bench, Felix,
more a Prisoner at the Bar? Nay Acts 24, 25
Bold Belshazzar without any Belshazzar
se or whisper to affright him
in the midst of Merriment, and Daniel 5, 6
in careless security, and that upon
the

the first appearing (not of an
 Hand with a sword in it) but the
Fingers of a Mans Hand silently in-
 scribing a few words on the wall
 Nay why to many are *Magor Ar-
 sabibs*, fear round about, without
 voice or vision, save what is with-
 in? Ask poor *Spira* what he ailed
 and why he *refused to be comforted*.
 And the many of the present Age
 that have been *hung up in Chains*
 of the Spirit of Bondage, and
 made *terrors to themselves*, and
 spectacles to all about them, As
 one *Dales Wife* of *Chelmesford* in
Essex, that lived many years in
 perpetual horror to her self
 and those that saw her; and one
Maud a man that (through the
 terrors of Conscience) *starved him-
 self to death*, being otherwise in-
 vented in destroying himself by
 Hanging and Drowning which
 attempted, and in accusing him-
 self that he might have been

Pashur

Jerem 20:3

Spira

Verse 4

Others un-
 der the Spi-
 rit of bond-
 age

See also Mr.
 Brewers ser-
 mon on Mr.
 Vere of He-
 veningham.

dispat

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dispatcht out of the way by the hand of publick Justice, for an old Murther which he pretended, but intended it as a plot upon his own Life, which not taking, he never would admit any sustenance down his throat (though forced into his mouth) till utterly famished; both recent instances and within little more then twenty Miles each of other, and of both which I have been an eye witness; and other like might be added.

And now ask such as these, if it be not a fearful thing to fall into the hands of the living God. He indeed is fearful in his very praises, and his Goodness to be feared: His grace by no means to be turned into wantonness, but the forgiveness that with time is that he may be feared. He that spared not the Angels that he created, but cast them down into hell, he that spared not the old World, bringing in the Flood upon the World of

Heb. 10. 31

Terrible in praises

Exod. 15. 21

Goodness

Hosea 2. 1
Forgiveness

the

Psal 137, 4 the ungoaly, and turning the City
Sard not of Sodom & Gomorrah into Ashes

Sing is 2 v. 2 4 condemning them with an overthro

Old world making them an Example un o thos

Verse 5 Sodom V. 6 that should live ungoaly; that spare

Natural branches not the Natural Branches, O tal

bee. I least he also spare n t thee.

by terrible things in Righteousnes

Rom. 12, 21 God will answer the n to whom he is

God of Salvation; Surely his Ju

stice will be very terrible to the

Sons of Perdition; If God spare

his own Son not his own Son, but it p'e'sed to

Lord to bruise him, and to put him

to grief who knew no sin, but had

to grief who knew no sin, but had

only imputed to him; O how

terrible, thinks the Soul, is God

when he cries out Ah I will ea

me of mine Adversaries, and

venge me of mine Enemyes; I m

Deut 38, 63 rejoyce over you to destroy you, and

to bring you to naught; I will laugh

at your Calamity, and mock when

your fear cometh, when your fe

cometh as desolation, and your D

struction

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struction cometh as a Whirlwind, when distress and anguish cometh upon you; Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted. And oh how awful a thought it is that it should be both *easy and pleasing to God to destroy sinners?* That the God of all comforts, as Scripture calls him, should be Comforted in the Perdition of ungodly Men? and laugh at their fear, who forsake the fear of the Almighty? And Oh how fearful is He in his punishments, who is so in his praises? How terrible in his Righteousness, who is to be feared for his Goodness? If they that Call on the Father must pass their time in fear, because without respect of persons, he judgeth every one according to his works, O how may the Sinners in Zion be affraid, what fearfulness may surprize the Hypocrites? It they be

X
unable

Ezek. 5, 13

2 Cor. 1, 3

Job 6, 14

1 Pet 1, 12

Isaia 33, 14

unable to *Contend* with his burning
 Agues, *Plagues and Feavers*;
 God terrible in present
 punishment, How will they dwell with Everlast-
 ing burnings? Oh what will they
 do in the swellings of Jordan? when
 Jerem^{12, 5} the breath of the Lord as a River of
 Brimstone shall kindle upon them
 those Eternal Flames that none shall
 be able to quench? for the Lord is
 chap. 66, 24 jealous and *Revengeth*; The Lord
Revengeth and is furious; The Lord
 Nahum 1, 2 will take vengeance on his Adversa-
 ries, and he *Reserveth wrath* for his
 Reserves of *Enemy's*. O those *RESERVES*
 of *Wrath*, how dreadful are they!
 That, when Millions of Ages are
 expired, they remain unexhausted;
 There is still a certain fearful
 expectation, and looking for, of
 Heb. 10, 27 *Judgement and Fiery indignation*
 still, still. Ah Lord! who knows
 Psalm 50, 11 the power of thine *Anger*? accord-
 ing to thy fear so is thy wrath. Thou
 God correctest
 who n he
 loves, Correctest whom thou lovest, what
 wilt thou do with them thou ha-

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test? It Iudgement must begin at
the House of God, what, O what shall
be the end of them that o'ley not the
Gospel of God? and If the Righteous
scarcely be saved, where shall the un-
godly and sinner appear? thou g-
therest a Rod for every Son thou
Receivest, nay the Holy Child Iesus
was not excepted, nor exempted,
who though he were a Son, thine E-
guil, a Man thy fellow, yet did thy
Sword awake against him, and He
learnt obedience by the things that he
suffered. And if these things were
done in the Green Tree, O what shall
become of the Drie? What Scorpions
are prepared to be scourges
for the wicked? surely God hath
prepared for him the instruments of
death, and ordained his Arrows a-
gainst the persecutors. Upon the
Wicked he shall Rain snares, Fire and
Brimst one, and an horrible tempest,
this shall be the portion of their Cup.
Wherefore, O God, My Flesh.

Hebr. 12, 6

1 Pet. 17. 18

What the
shall be the
end of the
wicked

Zech. 13. 7

Hebr. 5, 8

Luke 13 32

Psalm 5 22

Psalm 11, 6

- Pl. 119, 120 trembleth for fear of thee, and I am
 affraid of thy Iudgements, for all
 the ways of the Lord are Iudgement,
 Deut. 32, 4 a God of Truth, and without Iniqui-
 tie, just and Right is he; with him
 is terrible Majesty, He is excellent in
 Job 37, 22 power, and in Iudgement, and in
 33, 24 plenty of Iustice, Men do therefore
 fear him, and well they may. Be-
 Prov. 23, 14 thou therefore in the fear of the
 Lord, O my Soul, all the day long
 Neh. 5, 15 and however others may dare to
 presume upon him, yet so do not
 thou, because of the fear of the Lord.

Sect. XXVII.

THe Lord thou hearest, O my
 God of truth Soul! is a God of Truth
 as well as Righteousness, O
 Tremble at his word as well as works,
 and be thou affraid of the Iudgements
 of his mouth as well as of his
 Hands, For the Lord confirmeth
 the word of his Servants, and per-
 formeth

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former the Counsels of his Messengers, neither is there any *Iota* of his Threatenings any more then of his Promises, that shall pass away untill all be fulfilled; for the strength of Israel will not lie nor Repent, for he is not as Man that he should Repent. The truth is, Gods TRUTH is as the Girdle of his Loins. What ever God is, He is in TRUTH. As God is TRUE saith the Apostle, our word towards you was not yea and nay. The Lord is the true God, saith Jeremiah, the God of TRUTH (saith the Margin with the Hebrew) at his Wrath shall the Earth tremble, &c. Whatever God saith, He saith in Truth, Thy Word is true (saith David) from the beginning, and every one of thy Righteous Iudgements endureth for ever. The Iudgements of the Lord are truth (saith the Hebrew) These are the true sayings of God. Whatever God doth, He doth

Math. 5 18
2 Sam. 15 29
Isaiah 41, 5
In all He is
1 Tim. 1, 18
Jerem 10 10
In all he
saith
Ps. 11, 160
Psalm 19 9
Revel: 19, 9
In all he
doth

doth it in Truth, *All his works are done in Truth, The works of his hands are verity and Iudgement, they stand fast for ever and ever, and are done in truth and uprightness.*

Therefore God is greatly to be feared in the Assembly of the Saints, and to be had in Reuerence of all them that are about him, It follows, O Lord God of Hosts who is like unto thee, or to thy FAITHFULNES round about thee? So that as the Girdle goes round about All, and encompasseth and encloseth All, so Gods Truth & Faithfulness doth surround all the rest of his Excellencies, and therefore if our Thoughts of God be Right, We shall have most awfull and Reverend Impressions on our Hearts, not onely from the SEVERITY but from the VERITY of God, not onely from his Justice and Righteousness, but also from his Truth and Faithfulness.

SECT. XXVIII.

BUT then again if our THOUGHTS of God be Right and Scriptural, they must be CHEERFUL as well as FEARFUL, There must be a *Rejoycing with our Trembling*; Divine Thoughts must be *awful but delightful*, as a Son thinks of his *Father*, not as a *slave* thinks of his *Taskmaster*, or a *Condemned Prisoner* of his *Executioner*; for *God is LOVE*; and how can LOVE be *Rightly* thought of, unless it be thought *LOVELY*? or how can this precious box of rich perfume *the love of God be shed abroad in the heart*, and the thoughts thereof not be *sweet* (as perfumes are) for being held to the *Fire of holy Fear*; There is a *Fear that hath TORMENT*, which *Love* labours to *cast out*;

Thoughts of
God must be

Psalms 2, 11

Cheerful as
well as fear-
ful:

1 Joh 4, 8, 16

Rom 5 5

our fear not
a fear of tor-
ment,

1 John 4, 18

- but again there is a Fear that gives
temper to true LOVE of God, and
strips it self of its *All*, as it were,
to the service of it (as *Jonathan*
1 Sam. 18, 4 did by *David*) even to its *Sword*,
and to its *Girdle*, and to its *Bow*,
Heb. 12, 29 *Our God is a CONSUMING FIRE*.
Here is *Trembling*, and good
cause why; but *this God is OUR*
Psalm 48, 14 *GOD* (as the Psalmist speaks)
for ever and ever, He will be OUR
GUIDE, even unto death; here is
rejoycing with our trembling. And
O how amiable is this *Chequer-Work*
of Mans thoughts in the
sight of God: surely things are
not as they should be with us
Psalm 77, 3 when we *Remember God* and are
troubled: what? Harbour hard
thoughts of the *Father of Mercies*?
3 Cor. 1, 3 Think *evil* of the *Fountain of all*
Good thoughts of God *Goodness*? ah whercin hath God
deserved this at mans hands? Is it
because he swears as he *lives* that
2 Ezek 18, 33 and 33, 11 *he hath no pleasure in the death of*

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him that dies, But that the wicked
turn from his way and live, that is,
but rather that sinners should Re-
pent and live? Is it because he
cries out to you, turn ye, turn ye e p 33, 18
from your evil ways, for why will ye
die? or because he cries out of you,
ye will not come to me that ye might John 5, 40
have life? or because he cries out
over you, how shall I give thee up?
how shall I make thee as Admah, and
let thee as Zebonim? O sinners what
shall I do unto you? or because he
cries out for you, when it is too
late, O that ye had hearkened unto
my voice, that thou hadst known at
least in this thy day the things that
belong unto thy peace, but now they
are hid from thine eyes? Wretched
Miserable! Wilt thou go on to
hate Wisdom, and to love Death, as
God indeed thou dost, and then think
Is it that God is an Enemy to mankind;
that he takes delight in making Crea-
tures meerly to destroy them? O
spit

Hosea 11, 3

chap. 6, 4
Psal 81, 12
Isaia 48, 18
Luke 19, 42

Prov. 8, 35

- spit out thy Gall and Venim; and
and clear thy Thought: of preju-
dice against thy faithful Creatour,
and most merciful Preserver,
 & Psal. 3: 18 and account his long suffering to be
Salvation; that he, that reprieves
thee, would pardon thee, didst
thou sue for his pardon, as thou
wouldst beg for thy Life; for he
is so Gracious that he waits that he
 Isaia. 30, 18 may be gracious, I therefore turn thou
to thy God, and wait on thy God
 Hosca 12, 6 continually. And think not to
 Gods thou- measure his pardoning Mercies
ghts not to by thine which are cruelties, nor
be measured by thy frowardness and passions,
by ours nor by thy hard Thoughts and
 Prov. 12, 10 evil surmises, as if God were alto-
 together such a one as thy self, till thou
canst measure the space betwixt the
 Heavens and the Earth (for so high
 Isaiah 55, 7 are his thoughts above thy thoughts,
8, 9 or till thou canst find in thy heart
to follow thine Enemy, moment
by moment, all the days of his
 life

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life with thine unwearyed care
for his safety, and providence for
his supply, and by that time that
thou hast done for thine Enemy
as God hath taught thee by what
he hath done for thee, 'tis like
that thou wilt have *better thoughts* God's chal-
of thy God; or if thou have not, lc. getoman
come and *testify against him*, If
thou darest, or if thou canst; for
this is a challenge of Gods own ma-
king, *O my people, what have I done* Micah 6, 3
to thee? testify against me; and I
as his *Herauld*, proclaim this his
challenge to thee.

But if thou keep silence, let
me speak, and tell thee plainly
what he hath done unto thee. He
made thee a *Man*, that might
have made thee a *Brute*, and gave
thee a *Soul* endued with *Reason*, Jer. 38, 16
improveable by *Grace*, and so
capable of *Salvation*. He gave Psalms 139,
thee thy shape, that might have 14, 15
made thee a *Monster*, and made
thee

Right Thoughts

thee *desirable to others*, who might have made thee a *burthen to thy self*. The *Hand* of his Providence took thee out of thy Mothers womb, and hath ever since sus-

Psalms 31, 9 *fered thee to hang upon it*, though thou, like a *Viper*, hast fastened thy teeth so deep in it that thy venomous biting hath often gone, as it were, to his very heart, and he, with more ease, might have

Acts 18, 5 *shaken thee off into the Fire* of his wrath. He kept thee from ten

Psalms 71, 6 *thousand Deaths and Dangers* in thy *fearless Infancy*, *careless Childhood*, *hardy and adventurous youth*, and *troublesome Manhood* to the very moment that thou art reading this. He *made thy Bed* in thy

Psalms 41, 3 *last sickness*, *bare thee up in his*

Psalms 36, 6 *Everlasting Armes* the last time that thou sellest from thy Horse, and *saved both Man and Beast*

Psalms 107, 30 *brought thee safe to shore* the last time that thou gavest thy self for

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lost at Sea. He gave thee thy Possessions, Thy Promotions, Thy comfortable Relations, thy loving Wife, thy lovely Children, thy health, strength, limbe, libertie, credit, Comforts of all sorts; even every good gift, And if these had been too little, as was said to David he would have given thee more and greater things then these, hadst thou not been wanting to thy self. How often would he have gathered thee as a Hen gathereth her Chickens under her wings? How often would he have convinced, converted, humbled thee, healed thee, given thee his Son, and given thee his Spirit; And now I judge, I pray thee, between God and thy own Soul, what could he have done for thee more then that which he hath done? Thou needest a Christ, and all the day long, he stretcheth out his hand to tender his Christ unto thee; and why did he give thee

James 1, 17

2Sam. 12, 8

Mat. 23, 37

Isaiah 5, 3

Isaiah 65, 3

thee thy *Reason* but to lead thee to close with his goodness, for thy good?

God great
as well as
good.

But besides the Lord is GREAT as well as GOOD, else he were not GOD; And hath done more then he owes thee in *spreading a table*, without *compelling thy appetite*, that is more then thou expectest from thy best friend thou hast, that is but thine equal.

Mat. 21, 34
37

1 Pet. 3, 19

Matth. 22, 4

Psalms 34, 8

Gen. 3, 4, 5

Right thou-
ghts of God
must be
sweet thou-
ghts.

He hath sent forth his Servants, and with them his Son, and in them his Spirit, And all these say to thee Come, All things are ready, O taste then, and see how GOOD the LORD is. Away then for shame with all thy sour and harsh thoughts of God, and purge out thy old Leaven whereby the old Serpent first soured the whole lump of mankind with a hard opinion of God, as if he were not enough inclined to mans good.

Our thoughts of God if they be Right thoughts must be SERVANT Thoughts.

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ghts as Davids were; Bones of
 marrow, and not bags of Gall; our
 Souls must be satisfied with them (as
 his was; as with marrow and with
 fatness. Yea even for them that
 were never yet brought into his ban-
 queting house (to tast of these dain-
 ties; which Scriptures call the
 good of his chosen, that hidden Man-
 na, the meat and drink which the
 Wor'd knows not of, the sweet re-
 st of the hidden ones) there is a
 Goodness, yea Riches of goodness to
 be thought of by them, and not
 to be despised, but Improved by
 aff. Dionate meditation till it lead
 them to Repentance. For he leaves
 not himself without witness, even as
 to these, in that he doth good, and
 gives them Rain from Heaven, and
 fruitful seasons, filling their hearts
 with food and gladness: And if he
 leave not himself without witness,
 take heed he leave not thee without
 excuse, Think with thy self there-
 fore

Psal. 104 34

Psal. 65. 5, 6

Cantic. 274

Psal. 106, 5

Revel. 2, 17

God good
to all,

Psal. 33 3

Rom. 2, 4

Acts 14. 17

fore a little seriously O man, *of this Riches both of the goodness, and long suffering & forbearance of God.* Hast thou not found that there

Sparing
mercyes an
evidence
thereof,

Prov, 12, 10

Hebr. 12, 9

Jer. 2, 31

For the means
of Grace.

are sparing Mercyes, and canst thou not think that there are pardoning mercyes with the Lord? He that hath laid it upon thee to *Regard the life of thy Beast,* and hath himself had so continual a regard to *the life of thy bodie,* (which indeed is as thy Beast or brutish part) but stiles *himself the Father of our Spirits,* whilst he calls others *the Fathers of our Flesh,* canst thou find in thy heart to think that he hath no regard for *the life of thy Soule?* Hath God indeed been a *Barren Wilderネス* to thee that hath given thee so many *fruitful seasons?* or hath he been only so to thy Soule? surely what ever *he is to other Nations* he hath not been so to us: mean *of Grace* have not been wanting

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to thee, nor would his *Grace* have been wanting to thee in the humble and diligent use of those means: Thou hast not been *straitened in the Lord* surely, whatever thou hast been in thy *own bowels*. Hath He been a *Land of darkness* to thee, who hath caused his *Sun* to arise upon thee, though thou art *Evil*? Or hath he been onely so to thy *Soul*? Hast thou not also heard of a *Sun of Righteousness* that he maketh to arise with healing in his wings upon those that believe in him that justifieth the ungodly? And if all other thy ungodliness be no Barre, O why should thy *unbelief* or hard thoughts of this good God be so.

But some one may think; *is there any evil in the Citie and the Lord hath not done it?* nay doth it not own it? where is then the goodness you spake of? Out of a month of the most high proceed

God the author of evil,

Lam. 3: 38 *eth not evil and good? is not He*

Jerem. 18: 21 *said to frame Evil? to devise evil,
to create Evil? And can this con-*

Micah 2, 3 *sist with so great Goodnesse? But
think again O Man that the Scri-*
pture saith, *the Almighty will not*
Isaiah 45: 7 *afflict willingly, nor grieve the chil-*
dren of Men. As a good Parent

Answer. *doth not correct willingly, yet he
were not a good Parent should he*

Job 37: 23 *not correct. He hath shewed thee
O Man, what is good, to do Justice,*

Lam. 2, 33: *and to love Mercie; And cannot*

God be good though he do Justice,
whilest he loves Mercy? for Mercy

pleaseth him, or he delighteth in
Mercy, but Iudgement he calleth

Micah 6: 3 *his stringe work. But go thou and*

chap. 7: 18 *first offer this to thy Governour, be-*

Isaiah 28: 21 *fore thou presumest to reply a-*

Malas. 1: 8 *gainst God, and tell thy Prince,*

if thou darest, that His Govern-

Rom. 9: 20 *ment is not good, because He*

hath *Bethlehems for Mad Folks,*

and *Houses of Correction for Rogues*

and

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and Vagabonds, and places of Execution, and instruments of Death for Traitors & Capital Malefactors.

Punishment
of the wicked
good to
the good

But how should the Government be good to the Good, if it should not restrain and punish the Evil?

Nay surely the Lords goodness is never more orient in the eyes of his people, then when he takes vengeance (not onely of their Enemies but) of their inventions, and yet pardons their sins, and saves their Souls. And oh how shall

So of their
own sins
Mal: 99: 8

he come to be glorified in his Saints, and admired in them that believe,

2 Thes: 1: 10

Even when the Lord Iesus shall shew himself from Heaven with his mighty

Verse 2

Angels, in flaming Fire, rendering vengeance to them that know not God, and obey not his Gospel?

So that the Goodness of God is never the less conspicuous, but indeed so much the more Glorious, being beheld (as the Apost'le speaks)

Rom. 11: 12

together with his Severity, as
I 2 bright

Right Thoughts

Goodness of
God no less
conspicu-
ous for his
severity,

bright colours are the most resplen-
dent when they are *heightened*
from the *darkest shadows*; Behold,
saith He, *the GOODNES and the*
SEVERITY of God. Lo here a
Right Themetor Thoughts. Behold
his *Goodness*, but Remember his
Severity; Think of his *Severitie*
but forget not his *Goodness*; That
the Thought of *Severity* without
Goodness, may not make thee de-
sperate, nor of *Goodness* without
Severity make thee *Malepart* and
wanton, but that both together
may make thee *humble and hearty,*
and dutiful and diligent, fearful
and yet cheerful in all ways of Ho-
liness and new Obedience.

Objection

If God be so
good why
did he nor
make all
mens condi-
tion such?

But mayest thou think again,
if the Lord be so Good, He might
have made all *Mens condition* to be
such? 'Tis true indeed, He might
do so, and He *did so*, And I may
challenge thee yet again in His
Name, *what Iniquity did thy first*
Father

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Father (and all his Posterity in him) find in God, that he went far from him (and they with him) and walked after vanity, and became vain? Did not God make man upright, and give Him a Right Law, a Commandment that was Holy, Just and Good? was it not Just, that He that gave man all the rest of the Trees of the Garden should keep One to himself, and that, He that put all things under mans feet, should appoint him a test for his obedience to His Supream Lord? And was it not Good, that He gave Him a Law that He might keep, and a Principle and Power that might keep it, if he would; that He forbade Him and forwarn'd Him what would hurt Him; and promised Him Life in keeping a practicable Law, a Commandment that was fair and that was facile, proper for Him, and profitable for all mankind in Him. Must
Y^s the

Jerem. 2: 5

Answer,
God did so;
Eccles. 7: 31

Rom. 7, 12

Gen. 2: 16

Verse 17

Psalms 2 6

Gods good
ness in the
first COVE-
NANT,

Right Thoughts

the great God to shew his Good:
 nels to p or man, first build a world
 as a well furnished House, before He
 brings in his Guest, and then call
 a Council as it were, in Heaven,
 about molding a clod of Earth into
 an Excellent shape, and breathing
 therein a living Spirit, and Im-
 print thereon a Divine similitude,
 and place Him as his Vice-Roy ups
 on Earth, and to hold all, as it
 were, but by (the payment of a
 Pepper-Corn) the Forbearing of
 one Tree; And when miserable
 Man after all this, hath not made
 good his Allegiance, but broken
 Faith with his Maker, selling
 Himself and his Posterity for an
 Apple, or some such like thing,
 to the evil first of Sin, and so of
 Suffering, shall mans Impudent Po-
 sterity p elume in their Hearts af-
 ter all this to call in Question the
 Goodness of God, for no other rea-
 son but his making his Word good,
 his

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his *Threatning good*, and so his *Commandment good* in the *penal part* of it, which was that part which he undertook to *make good*, if Man failed to make *god the other part of Obedience*. Ah how truly may it here be said, *that the foolishness of man perverteth his way, and his Heart fretteth against the Lord*. When He that transgresseth a good Law, judgeth that Law, and pronounceth it Evil by His disobedience; How can He that made that Law, vindicate that Law, or be good in his place, without making of it good, by *punishing the Transgressor*; Think therefore (vain Man) what thou wilt, but know that the Lord is well pleased for his Righteousness *Isaia. 42, 21* sake, and (if a man vilify) He will magnify his Law and make it *Gods good* honourable. Thou wilt grant him *not in the least* to be a good Master that rewardeth *warding the least* the Good though He Punish the *good in the wicked*.

T 4

Evil ed,

Evil Servant : produce therefore thy Cause, and bring forth thy strong Reasons; If thou do well shalt thou not be accepted? But and if thou do evil, Is it Gods fault that

Gen. 4. 7

Sin lyeth at thy door? An *Ahab's*

Humiliation (so good a Master is God, though the Man was but an

As far as he
is capable

Hypocrite) shall have a temporal Reward; The Lord is so good that He will not set a *Nebuchad-*

2 Kin. 21. 19

nezzar a poor Heathen, a work, but He shall have his wages. A

Ezek. 29. 18

cup of cold water given in his Name

20

shall not want its Reward. If any

Rewards f. i.

one perform any Spiritual good,

ritual good,

the good God shall give him a spi-

Mat. 10. 42

ritual Reward, yea will take great

notice even of the least good

as a gift

thing, as in the case of young *Abi-*

qual ble sing

sh in whom was found some good

1 Kin. 14. 13

thing towards the Lord God of Israel,

in the wicked house of *Ieroboam*

and will remunerate the perform-

ances, of outwardly good things,

with

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compensations *suitable* to the persons and *performances*, as the removal of outward Evils, and the Donation of outward blessings:

The *Ninevites* they *Repent* them of their *Sins* (though it were but after a fashion, as appears after by the *Burthen of Nineveh* in *Nahums*

Nah: 1. 3. &c

Prophecy) And this good God,

Jon: 3. 16

He presently *Repents* him of the *Evil* that he had said he would do unto them, and did it not, till they Repented them again of their Repentance.

Potiphar and *Pharaoh*

Gen. 39. 5.

make much of Gods *Joseph*, and God *blesseth* their houses for *Josephs* sake.

And must God *pervert* *Judgment*, and not punish the wicked,

that he may have thy good word, or be well thought of by thee? Is

Justice not derogatory to goodness in a Judge

this *Justice* derogatory to his *Goodness*?

Thou canst applaud the sentence of a *Judge* in *Condemning*

the *Injuries* that have been done unto thee; why canst thou not as well

well

well say unto God with the Psal-
 Psal 119.39 *must, thy Iudgements are good: Yea*
 with many, He is the best Man
 that will least bear an Injury, but
 is most *vindictiv*, and must not
vengeance be the Lords, and may
 Hebr. 10: 30 not he repay, without incurring
 thy evil thoughts?

A wrong
 thought of
 Gods good-
 ness to think
 He will doe
 they none

'Tis an *evil Thought* of Gods
Goodness that some Ignorant Ones
 have, or at least would *fain* have,
 that he that made them will never
 destroy them, nor indeed ever
 would he had they continued
 what he made them; But this
 good God saith expressly, and
 He knows what he hath to do,
 It is a People of no understanding,
 therefore he that made them will
 have no mercy on them; and he that
 formed them will shew them no fa-
 vour.

Isaia. 47. 11

SECT. XXIX.

But and if thou *thinkest hardly*
 of Gods Dealing with Men Gods goodness in the
 fallen under the *first Covenant*, NEVV CO-
 the *Covenant of Works*, O buisy VENANT;
 by thoughts so much the more
 on the *New Covenant*, and surely
 thou canst not but cry, *Grace*, Hebr: 8: 8
Grace unto it. O this is that where of GRACE
 none are *excluded*, but *self-exclu-*
 ders, nor counted *unworthy*, but Zech: 4: 7
 those that are *unwilling*; where
 the *worst* are invited, and the most Matth 22, 8
heavy laden best *welcomed*: where
 links of Sin (as *Manasseh* an *Ido-* chap. 11, 28
ater and a *Conjurer* who *filled Jeru-* 2 Kiu: 21: 16
salem with blood) are made *vessels* Verse 6
of mercy prepared unto glory: where
Manstion Houses of Devils (as
Mary Magdalen) become *Tem-* Mark 16: 8
ples of the Holy-Ghost, *Habitations*
of God through the Spirit; where Acts 9, 19
persecutors (as *Saul*) become *Preach-*

Isaiab 11: 6 *ers of Righteousness, and the Wolf
 dwells with the Lamb, and the Leo-
 pard lies down with the Kid, and
 the Calf with the Lyon, and the little
 Child doth lead them, &c. Where*
 Acts 2: 23 *cruel Jews are saved by the Blood
 that they shed, and by putting forth
 an hand of Faith to take hold on
 him whom themselves had taken
 before, and by wicked hands had*
 Eccl. 6. 9, 10 *Crucified and slain: And where*
 11 *Sinners of the Gentiles, Fornicators,
 Idolaters, Adulterers, Effeminate
 persons, Abusers of themselves with
 Mankind, Theeves, Covetous,
 Drunkards, Raylers, Extortioners,
 are washed, are sanctified, are iusti-
 fied in the Name of the Lord Jesus
 and by the Spirit of our God. Where*
 Luke 14: 21 *blemishes are no bar to admission*
 Verse 23 *to the Marriage Supper of the King,
 but the Poor and the Maimed
 and the Halt and the Blind are en-
 tertained, yea the very Hedge-
 rows are searched, and the very*
 Vaga-

The
 Vaga
 are c
 the c
 securi
 opene
 an H
 dumb
 forin
 erre;
 come
 that
 Whe
 if any
 and tha
 fited m
 from g
 his Lif
 Light
 Darkn
 Death
 given
 more.
 was g
 in this
 but to h

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Vagabonds, and High-way-men
are compelled to come in. Where
the eyes of the Blind see out of ob- Isaia: 35: 5, 6
scurity, and the ears of the Deaf are
opened, and the Lame Man leaps as
an Hart, and the tongue of the
dumb doth sing; Where the way-
faring Man though a fool doth not
erre; and they that erred in spirit Isaia: 29: 24
come to understanding, and they
that murmured to learn Doctrine,
Where God looketh upon men, and
if any say I have sinned, and pervert Job 33: 27
that which was Right and it pro- 28
fited me not, He will deliver him
from going down into the pit, and
his Life shall see the light. Where
Light is given to them that sit in Luke 1: 79
Darkness, and in the shadow of
Death; and where Iniquity is for-
given; and Sin is Remembered no
more. In the First Covenant God Hebr, 8: 12
was good to Mans Righteousness;
in this New Covenant He is merci-
ful to his unrighteousness; In that
He

Covenant of
GRACE the
amplest
Theme for
thoughts

Right Thoughts

from *Eternity to Eternity*; and
Height of Love, bearing sinners
up from *Hell to Heaven*, and to a
more blessed and glorious state
in the *second Adam*, than they
fell from in the *first*. And O what
a Theme for Thoughts is here
Here is *Height* for the *Highest*
Depth for the *Profoundest*. Breadth
for the *largest*; Length for the
longest Thoughts Man can possi-
bly have, and indeed *Thoughts*
are the largest things in the
World.

Scā. XXX.

Ephes. 1, 9

with 3, 11

CHRIST

THis, this was that; that
took up Gods own Thoughts
from all Eternity, this good
pleasure of his goodness, which He
purposed in Himself. The Lord pos-
sessed me (saith Christ) in the be-
ginning of his way, before his work
of old, or ever the Depths or the

Fountain

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Fountains, or the Mountains or
Hills were settled, or the Earth made,
the Clouds confirmed, or the Hea-
vens prepared; Then was He with
God as one brought up with him,
enjoying always before him, and was
daily his Delight, even he whose
enjoying is in the habitable parts of
the Earth, and his delights are with
the Children of men, that is to say,
with Fallen Man; or, as it is
expressed in the Psalmist, even
the Rebellious, that God might dwell
among them. The Lord possessed
me, saith Christ; Now the
thoughts as we have formerly
said, are the possessions of the heart.

This, was that, that took up
the Thoughts of all the best in the
last Ages of the World, when
they had but a little hole to see day
when this Infants Covenant of
Grace was wrapt in the Swadling-
band. Short and single Pro-
phesie of the Woman shall
break

Prov. 8, 24

The object
of Gods
eternal Thoughts

Verse 10, 32

Psalm 68, 18

And of
good men

the full

of the

his busy

about

he will

name,

and

and

Gen. 3, 15 *break the Serpents head; When*
fore when that Son was born,

Gen. 4, 25 *calls him Seth, a FOUNDATION*

and how glad were they when
God did but never so little fu
ther open it, and make a way for
their further Thoughts about

GRAC
 amplest
 Theme
 about

12, 3

Joh. 8, 56

Job 19, 25,

26, 27

To be a
 Sinner
 with 3,

CHRIST

'Twas a little plainer to Abraham
In thy seed shall all the Nations of

world be blessed; And saith Christ
of Abraham, He saw my day and

was glad. How buisy was He
about the Thoughts of his

deemer, of his standing upon the
Earth; and his seeing of him with

those very eyes of his at the last day
And gracious Elihu; about the

way of Gods dealing with pen
itent Sinners on the account of

Saviour, Deliver him from going
down into the Pit, I have found

RANSOM. When Agur was
discouraging with In

you may see where
 Foun

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were by his Question, *What is his Name, and what is his SONS Name* PROV. 30, 4
if thou canst tell.

And as for *David* to whom, Of David especially Psalms a little New Testament,
as to a special favorite, so large and glorious discoveries were made, O how enlarged and affectionate were his Meditations, So that *David* and the Book of the Psalms is quoted by Christ himself as most clear and copious concerning Him, *All things* (saith he) Luke 24, 44
must be fulfilled that were written in the Law of Moses, and the Prophets, and the PSALMS concerning Me; And so in the *Acts* Acts 1, 16 and 10, 2 25 29, 34 & 4, 25, &c. and 13, 33
and elsewhere, as if the *PSALMS* were a little *New Testament* in the middle of the Old.

How full were *David's* Thoughts of this great and glorious name the *LORD JESUS CHRIST.* David's thoughts busy-ed about Christ's name,
He calls him *LORD* in spirit, when he saith, *The Lord said unto my Psal. comp with*
LORD sit thou on my right hand,

Z z

&c. 43

- &c. He calls him Gods *Annoint*
 Psalm 2, 2 *ed*, which, in the Greek tongue
 is CHRIST, Yea the *Annoint*
 Psalm 45, 7 *of God above his Fellows*, which is
 as much as THE CHRIST (as she
 John 4, 29 asked, *Is not this THE CHRIST*
 that is *Christ* above all *Christs*
 for though there were many *Christs*
 they were taught to expect One
 Christ above All.) And he call
 2 Sam. 12, 3 Him his *Saviour*, and his *Salvator*
 on most frequently, which in the
 Psalms 118, 14 Hebrew tongue is JESUS. So that
 and 21 that saying of the Blessed Virgin
 Luke 1, 47 *My Spirit Rejoiceth in God My*
 SAVIOUR, and that of the Apo
 Philippi 3, 3 *stle, We rejoyce in Jesus*, seem
 clearly to be taken from that of
 David, *My Soul shall be joyfull*
 Psalm 33, 9 *the Lord, it shall Rejoice in his Sal*
vation, or (as it may be read
 the letter in the Hebrew Text)
My Soul shall Rejoice in his Jesus
 Concerning his *Person*; his
 Thoughts were clear, He exhorted

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the Kings of the Earth to kiss the Verse 7.

SON, and tells you plainly that
he means the onely BEGOTTEN
of God, when he saith *the LORD*
hath said thou art MY SON, this
day have I BEGOTTEN Thee; and
again, I will be to him a Father,
and He shall be to me a Son.

Psal. 89, 26
compared
with Hebr.
1, 5

So also concerning his *distinct*
Natures, in one Subsistence, He
calls him *LORD in Spirit*, because
he knew him to be *GOD*, who
(he knew) was to be his *SON*
after the Flesh, as *MAN*, yet
saith expressly to him, *Thy*
Throne, O GOD, is for ever and
ever, &c. Thou lovest Righte-
ousness, &c. therefore *GOD thy*
GOD hath Anointed thee, &c.
He knew that Christ, the annoint-
ed of God, was *GOD*, for (saith
the Apostle) *It is unto the SON*
that he saith thy Throne, O GOD
is for ever and ever, &c. Yet He
also distinctly and certainly knew

Natures

Psa. 45, 67

that God had sworn that of the fruit
 Acts 2, 30 of his Loins He would raise up Christ
 (as concerning the Flesh) to sit upon
 his Throne (as the Apostle speaks
 So that he may be thought to
 mean this when he saith Truth
 Psal, 85, 12 shall spring out of the Earth, and
 Righteousness shall look down from
 Heaven. He might well call him
 TRUTH, as he was the Promise
 Messiah, for in this respect he
 was to spring out of the Earth, to
 be born of a Woman in the City
 of David; And he might call
 him RIGHTEOUSNESS, who is
 Jer. 33, 16 called elsewhere (Iehovah Tsid
 kenu,) The LORD Our Righteous
 Malac. 4, 2 ness, and the SUN of Righteousness
 (as another Prophet calls him)
 now 'tis proper for the SUN to
 look down from Heaven.

Incarnation

Psal. 142, 17

Luke 1, 69

Concerning his Incarnation
 and Birth, which he calls the
 budding of the Horn of David, or
 (which is all one) the raising up
 might

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mighty Salvation, or a Horn of Sal-
vation for his people in the house of
his servant David, he brings in
Christ plainly thus speaking, Sa-
crifice and Offering, and burnt Offer-
ings thou wouldest not, but a Bodie
hast thou prepared me, So the holy
Ghost in the Hebrews renders that
of the Psalmist, Mine eares hast
thou opened, or pierced through, and
applyes it to Christs Coming into
the World in the Flesh, Then said
I, Lo I come, in the Volume of the
Book it is written of Me, I delight
to do thy will, O my God, &c.

Ps. 110, 6, 7, 8
Heb. 10, 5

He had also most clear con-
ceptions concerning Christs bitter
Sufferings:

Passion

By the Riging Combination of
the Heathen (that is the Gentiles)
and the Peopl, (that is the Jews)
and Consultation of the Kings of the
Earth, and the Rulers (that is, Her-
od, and Pontius Pilate) against the
Lord and his CHRIST, as it is
expounded in the Acts,

Psa 118, 22

2 Pct, 2, 7

By the Malice of the Priests and Elders (that should have been Builders of the People in the Faith and acceptation of this Promised Messiah) Refusing that Stone which God hath designed to be the Head of the Corner.

Psal 41, 9

Jo. 13, 18, 21

By the Treason of Judas that did eat of his Bread, yet lifted up his heel against him: By the scoffs of Spectators, and cruel mocking of Passers by, wagging their heads at him and saying, He trusted in the Lord let him deliver him, if he will have him, and let him save him, seeing he delighted in him.

Psal 37, 11

Mat. 26, 56

By the Faintheartedness of his Followers and Cowardise of his Friends, I was a Reproach among mine Enemies, and a fear to mine acquaintance, they that saw me without fled from me; All this was done (saith the Evangelist) that the Scriptures might be fulfilled, then all his Disciples forsook him and fled.

By

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By the Cruelty of his Inhumane Persecutors, that in his thirst gave him Vineger to drink, and gall in his Meats.

Pfal. 69, 21
Mat. 27, 48

By the Savage Souldiers that parted his Garments, and cast lots upon his Vesture, and Bloody Executioners that pierced his Hands and his Feet, and so distended his Body upon the cruel Cross that we might tell all his bones.

Psa. 22, 16,
17, 18
Mat. 27, 21

And most of all by Divine Dereliction, which made him to cry out, *My God, my God why hast thou forsaken me?* And yet in all this not casting away his Confidence, or loosing himself by Impatience, but committing himself and his Cause to God, and crying out with a loud voice, *into thy hands I commit my Spirit,* and when he had so said (saith the Evangelist) *He gave up the Ghost.*

Pfal. 22, 1
Mat. 27, 46

Psalms 2, 9
Luk. 23, 46

And as David was thus copious in the Thoughts of Christs Passion,

Resurrection

sion, he leaves him not there, but pursues him with lively and comfortable Meditations of his Resurrection, Thou wilt not suffer thine
 Psal. 16, 10 *holy one to see Corruption, from which the Apostle undenyably concludes the Resurrection of Christ from the Dead, nay even from those words in the Second Psalm,*
 Psal. 2, 7 *Thou art my Son, this day have I begotten thee, This God hath fulfilled, saith the Apostle Paul, in that he raised up Iesus, &c. He shall drink*
 Acts 13, 33 *of the brook in the way, may be meant of his Passion (for Christ calls it a Drinking) the Cup which my Father hath put into mine*
 Psal. 110, 7 *hand (saith he) shall I not drink? and therefore shall he lift up the head, in his Resurrection.*
 John 18, 11

And as his Thoughts ran of his
 Ascension Resurrection, so also of his Ascension, When he Ascended up on high, and led Captivity Captive, he received gifts for men, yea even the Holy Spirit, that God might dwell

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amongst them, expounded by the
Apostle as meant of Christ by the
Psalmist.

So also of Christs Session at the Session and
Right hand of God, and Intercession Intercession
as an High Priest for ever after the Ps. 110, 1, 4
Order of Melchizedeck; All ex-
pounded of in Christ in the He- Hebr. 7, 21
brews.

Of his Kingdom, Throne, and Kingdom
Scepter; Thy THRONE, O God, Psalm 45, 6
is for ever and ever, the Scepter of
thy KINGDOM is a Right SCE-
PTER.

Of his Prophetical Office in prophetical
Declaring the Decree, in Instruct- Office,
ing the Church, Hearken O Daugh- Psalm 2, 7
ter, and consider, and encline thine and 45, 10
ear, &c. And the wonderful glo- Success of
rious success of his Gospel Mini- his Ministry
sters. Thy people shall be a willing Psalm 110, 3
people in the day of thy power, &c.
and that not onely as to the Ele-
ction among the Iews, but also the Psalm 118, 49
fulness of the Gentiles, the Calling
and

and Conversion of them by the Grace of the Gospel, *I will confess*

Rom, 15, 9 *thee among the Gentiles. And again*

he saith, *Praise the Lord all ye Gen-*

Ps, 117, 1, 2 *tiles, and laud him all ye People, &c.*

for great is his loving kindness to-

Rom, 15, 11 *wards us (us Iews, and you Gen-*

tiles) therefore praise ye the Lord.

And finally his Powerful and

certain second coming to Iudgement

for the compleating of the

work of his Grace in bringing ma-

ny Sons unto Glory, and in gather-

ing his people together, his Saints

and his Covenanted ones, even from

the rising of the Sun unto the going

down thereof. And O how he tri-

umpheth (and brings in other

Creatures exulting as it were) at

the thought of this his coming,

for he cometh, for he cometh to judge

the Earth: with Righteousness will

he Iudge the World, and the People

in his truth; for in all this it is

evident that his thoughts ran of

Christ

second com-
ing to judg-
ment

Psalm 138, 1, 5

Psalm 96

Et, 12, 13

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Christ when he saith *He hath Remembred his Mercy and his Truth towards the house of Israel, and all the ends of the Earth have seen the salvation of our God;* and then it follows, *let the Floods clap their hands, and the Mountains rejoyce together, before the Lord, for he cometh to Iudge the Earth; with righteousness shall he Iudge the world, and the people with Equity.* Verse 3, 9

In a word, as blessed *Maryes* soul did magnify the Lord, though he were his Mother, so *Dauids* spirit did rejoyce in God his Saviour, though as to the Flesh, he were his Father; and O how precious was that thought unto *David*, which is, as it were, the sum and quintessence of all the rest. Thou takest in a vision to thy holy one, Psal. 59, 6
Thou saidst I have laid help upon one that is mighty, that is to say (in New Testament language) *He is able to save to the uttermost, all that come unto God by him.* But Hebr. 7, 25

'Tis proved
that David
understood
and thought
of Christ in
all this.

Act. 13, 30, 31

John 11, 30
:A

1 Sam. 13, 4

Prov. 8, 30

Psalm 138, 23

But some one may say, was David indeed so well studied in a Covenant of Grace, and did he think of a Christ in all this? The Apostle Peter saith he did, because he was a Prophet and knew what God had sworn, that of the fruit of his loins he would raise up Christ concerning the Flesh, to sit upon his Throne, and that knowing this before, he spake of his Resurrection, &c. So that David did not Prophesy (like wicked Caiphas the High Priest) of he knew not what, but understood what he Prophesied, and thought of what he Prophesied, and was in this respect a man after Gods own heart, because his heart was so much upon what Gods heart was upon, the Mystery of Grace in the Lord Iesus Christ so that as Christ saith that he was always before God, so David saith of Christ, I foresaw the Lord always before my face, Christ was ever

The righteous mans Evidence.

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his eye. But O how great is the advantage that our Thoughts may have of his. His was but a fore-seeing and a fore-knowing (*περιόρων*) Verse 34 ; and therefore but a fore-thinking of a Christ that was to come, but ours is a seeing (before whose eyes Jesus Christ is evidently set forth, Galat. 3, 3) even as if he were Crucified amongst us) and a knowing and a thinking of that which is already, and fulfilled to a tittle in all that he fore-spake, and forethought even eight and twenty Generations before it was accomplished; for from David, until they were carryed away into Babylon, in fourteen Generations; and from the Captivity to Christ were fourteen Generations.

What shall I say now: the time would be too short (as the Hebrews 1, 14) the apostle speaks) to tell you of Moses, and all the rest of the Prophets, of the Apostles, and particularly of S. Paul, whose heart was

Right Thoughts

so full of a Christ, and his thoughts so big of him, that they deliver themselves almost in every other Verse, of his very Name, and croud it in many times as if it were an ease to that Abundance that was in his heart, to have his mouth speaking, or his pen dropping that sweet-smelling Name of THE LORD IESUS CHRIST,

Sect: XXXI.

5 Pet. 1, 12
Christ the
Theme of
Angelical
Thoughts

Luke 1, 13
24

THis, this is also that, *which the Angels desire to pry into, for you may know what all their Thoughts run on, by what their Tongues run of, when they take to them tongues (saith the Evangelist) there was with the Angels a multitude of the Heavenly Host, Praising God, and saying, Glory to God in the highest, on earth PEACE, and GOOD WILL towards men. On Earth Peace, no Peace*

The
Peace
ward
Christ
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The righteous mans' Evidence.

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Peace for Hell; Goodwill towards Men, but not Devils; for *Christ took not on him the Nature of Angels, but the seed of Abraham.* O this is that, the thought whereof is such matter of *Admiration* to the good Angels, and such horror and *Confusion* to the fallen Angels, whole eye towards us is so much the more Evil, because Gods hath been so good. And shall not all this procure God thy good Thought of him? Why, were there no more but this, that Salvation is *Possible* for Thee but not so for Them, this were something to be thought of; But now that Salvation is *Proffered* and laid in thy very way, that thou canst not, if thou wouldest, step towards Hell, without *trampling upon Gods bowels* (of Mercy,) and *treading under foot the Son of God,* and *bloud of the Covenant*; where all is Free to Thee, how ever dear,

Yet Christ is
for fallen
men, not
Angels
Hebr. 2, 16

Heb. 10, 29

Covenant
of Grace
gives what
it requires

Isaiah 1: 16

Eze 35, 25

and 18 31

with 13: 26

Slighting of
Gospel
Grace's sin
of Men not
Devils
E...

to Christ, and the Yoke easie, the
Covenant being GRACE, Re-
quiring onely what it hath to
give, and giving what it requires;
saying, *Wash you, and make you
clean, &c* and again, *I will poure
clean water upon you, and you shall
be clean, and from all your filthinesse
will I cleanse you, &c.* Saying, *make
you a new Heart & a new Spirit, &c.*
and again, *a new heart also will I
give you, and a new Spirit will I put
within you, and I will take away the
stony heart out of your flesh, and
give you a heart of flesh, and I will
put my Spirit within you and cause
you to walk in my Statutes, and ye
shall keep my Iudgements and do
them, &c.* Having such Grace,
I say, proffered us as the Devil
never had, let us think what will
become of us, if we sin such a
SIN as the Devil never did, who
never had a pardon rendered him
to fling it back into Gods face;
who

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truth
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Iesus,
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The righteous mans Evidence,

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who never had a Christ, or a Covenant of Grace preached unto him, but was forced to speak truth in that (though he be a lyar) that he hath nothing to do with *Iesus*, except it be to his Torment.

Math. 8, 29

But, saith the Scripture, *To us is the Child born, to us is the Sin given;*

Isaiah 9, 6

It saith not to Angels, but to us;

Though we may well think that

Elect Angels, as the Apostle calls

1 Tim. 5, 21

them, are so in Him; but if Christ

be *their Head*, yet not so as he is

Ours. A head of Confirmation to

Men otherwise concerned in Christ then Angels

them, of Redemption to us; and

so born to us; And shall He be so

much thought of by *Angels*, and

not thought of by us? Nay 'tis

our Concernment, that the Apostle

1 Pet. 1, 12

saith, *the Angels* do so much de-

sire to pry into; and They are ad-

vantaged herein by the Church (as

Dan. 9, 23

the Angel *Gabriel* by *Daniels* pray-

er.) To the intent (saith the Apo-

Ephes. 3, 10

stle) *that now unto the Principals*

AAA

yes

Right Thoughts

*eyes and Powers in Heavenly places
might be known by the Church the
manifest wisdom of God.*

Sect: XXXII.

our concern

Concernment is wont to be the
greatest Conducement to the
rights; Men will mind their
own Business; when anothers shall
be out of their Thoughts,) and
this is our great, nay our onely
Concernment, for *there is but One*
thing needful: for thus we may
think, if Christ be not Ours,
there is nothing Ours, for Christ
is *Heir of all things*, nay We have
lost our selves, and are cast away;
But if Christ be Ours, *All is*
for his Name is *Immanuel*, which
is, by interpretation, *God with*
us; and if God be with us, well
may our Thoughts be with God
and surely they cannot but be
well, if they be with God. Gods

make all
ours.

Great

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Greatness is amazing, but when his Goodness hath made it Ours, how comforting? *I go, saith Christ, to my Father and your Father, and to My God, and Your God.* John 20, 17

Greatness

Gods JUSTICE is terrible; but his Justice paid off, satisfied, atoned, reconciled, Justice befriending, how amiable? God is Faithful and JUST to forgive us our sins, and to cleanse us from unrighteousness, if we confess our sins, what a word is there? It we barthen our selves with them, as the matter is ordered in the Covenant of Grace, Justice it self will befriend us by discharging us of them; if we be but so honest and candid as to own them, and to own him that hath owned them, and paid for them (who is mentioned there by the Apostle but a verse or two before) God is so lust as to pardon them. *Deliver him,* saith God, *I have found a Ransom,* Job 33, 24

Justice

1 John 2, 9

1 John 1: 7

Job 33, 24

Iustice disclaims a double payment.

Holines:

The *Holines* of God, what a dreadful thought is it? and how may it make a poor sinful man to cry out as *the men of Beth she mesh* *Who is able to stand before this Holy Lord God?* But then to think again that this Holy God is become *Man*, and in the likeness of sinful *Flesh*, and for *Sin*, that he might condemn *Sin in the Flesh*, and that He is made unto us of God, not only *Righteousness*, but *Sanctification*, this may make us to give thank at the Remembrance of his Holiness, as it is in the Psalmist.

Hignesse

Gods H I G H N E S S, what an awful thought is it to U's, that are at such an infinite distance from Him? But to think withal, that *though the Lord be High*, yet He hath respect to the lowly, and regard to our low estate, and hath so far humbled himself, as to embrace

Psalm 138 6
and 136. 23

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brace our dunghil, to cloath himself with our Flesh, to lodge in a Womb without abhorrence, in a Manger, in a Grave, nay by his Spirit in a Sinners Heart, so that We may say with the Psalmist, *Psalm 113*
Who is like unto our God, who dwelleth on high, yet HUMBLETH himself, to raise up the Poor out of the Dust, and the needy out of the dunghil; for Christs HUMILIATION and Condescension is our Exaltation, O what cause is here to Rejoyce in his Highness, as the Prophet speaks? And if Greatness, and *Isaiah 73: 2*
Holiness, and Justice, are made such Repast, by a Covenant of Grace, to our Thoughts; well may We Remember his LOVE more then Wine. Here, O here, We should muster up our Thoughts, and bring them into a Full Body, and lay Gods commands upon them to stand to their colours, for *Cant. 2: 4*
the BANNER over us is LOVE.

Aa4

Sect.

LOVE

John 3, 1

In Christs
IncarnationJohn 1, 1 &
Verse 14

John 3, 20

Christ true
God

AND here let me charge thee,
O Reader, to think seriously
of this, if the Apostle cry
out, as he doth, *Beloved what
manner of Love is this that the Fa-
ther hath bestowed upon us, that We
should be called The Sons of God?*
O think then what manner of love
is this, that God should be called
The Son of Man? Nay become
Man? for the WORD was with
God, and the WORD was God,
and the WORD was made FLESH:
For to think that Christ was one-
ly θεῖος *a Divine Man*,
and not GOD-MAN, is a thought
both beneath a Christ, and below a
Christian. But (thanks be to God)
We know that the Son of God is
come, and He hath given us under-
standing, that We may know him
that is True, and We are in Him
that

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that is True, even in his Son Iesus Christ, This is the True GOD, and the Life Eternal.

This is He of whom it was said of Old, *To us a Child is born,* and yet his Name shall be called The MIGHTY GOD. By whom, saith the Apostle, *God made the World,* and he that built all things is GOD; and to him it is expressly said, *Thou Lord in the beginning hast established the Earth, and the Heavens are the works of thine Hands.* He was in the World, and the World was made by him, and the World knew him not. And that He upholdeth all things by the word of his power, who by himself purged our Sins, and sat down at the right hand of the Majesty on high. So that CHRIST Suffering, was but GOD Satisfying Himself, and therefore He cannot chuse but have full payment, for the Purchase Blood was the Blood of GOD. Feed the Church of GOD, *saith*

Isaiah 9, 6

Hebrew 1, 2

chap 3, 3, 4

Hebr. 1, 10

Verse 3

John 1, 10

Christ suffering was God satisfying himself,

Acts 20, 28

- saith the Apostle) *which He purchased with his Own Blood.* And God did Suffer, though He could not Suffer As God, the Nature assuming, adding infinite value & vertue to the Nature assumed, both being *one Person*; for God manifested in the Flesh; must needs be justified in the Spirit, (*viz.*) that Eternal Spirit, or Godhead of
- Hebr 9: 14 Christ, through which, or upon which, as the Altar, this Mediator, this middle Person (as the Apostle calls him) betwixt God and Man (*God-Man*) as Priest, offers up himself Suffering (*as true Man*) to Himself, as *One true God* with the Father and the Holy-Ghost.
- 1 Tim. 3, 5

1 Tim. 3, 16 This is that great Myserie look'd into by the Angels, Preached to the Gentiles, Believed in the World, Lord I believe it, help thou mine unbelief.

Sect. XXIV.

BUT though I dare not but think with Scripture that the blood of *Christ* (that is, the *Death of Christ*, for so the Scripture is to be understood when it speaks of his blood) is of *Infinite value and vertue*, being Gods own blood, yet dare I not think with those who (without Scripture) affirm that *One drop of Christs blood was sufficient to save the World*, for the Apostle saith expressly, that *He is Mediatour of the New Testament through DEATH*, *ἐὼς ἀπολύτωσης*, *to Redemption* (no Redemption without *Death*) for where a *Testament is* (saith He) *there must be the Death of Him that made the Testament*. And He proves it by the killing of the *Sacrifices* in the *Law*, *That without shedding of blood* (he means dying) *there is no Remission;*

Mistake to think one drop of Christ blood sufficient,

Acts 20, 28

The Death of Christ necessary:

Hebr. 9, 15

Verse 16,

as Testatour

Verse 22, 23

Remission; And that it was Necessary Christ should enter by his own Blood, that is, (for so he explains it) by the Sacrifice (not of a drop or few drops but) of Himself, and that no otherwise than by Death; for as it was appointed unto Men once to die, So Christ must be Once offered. For the Debt that We ow to the Covenant of Works is Death, In the day that thou eatest thereof thou shalt Die: This Debt must Our Surety under the New-Covenant pay, though a Covenant of Grace, for GRACE must reign by Righteousness; for Christ was not onely for Our Good, but in our stead, (like the Ram in the stead or room of Isaac) for the Chastisement of our Peace was upon Him. And therefore (not one drop of his Blood onely but) his Soul must be made the Offering for Sin, and He must powre out his Soul to the Death, for He was to bear Our

Verse 26

Verse 27, 28

Surety

Gen. 2, 17

Hebr. 7, 22

Rom. 5, 21

Christ suffered in our stead,

Gen. 22, 13

Isa. 53, 5, 10

Verse 12

verse 4

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Our Sorrows, which were the sorrows of Death, as you have seen: which Text though a learned Grot. in loc. man, who sometimes had written worthily for Christs satisfaction, falling afterwards off by Temptation, would fain distort, by expounding it of the Prophet *Ieremiah*, yet two great Apostles, *Philip* and *Peter*, do understand Act 8, 34, 35 and expound it of Christ and no other, by whose alone stripes we are healed. 1 Pet. 2, 24 So Christ himself also, who knew what would serve the turn, tells his Disciples plainly, that there was no way but one, He must go away, He must depart, John 16, 21 yet he had long before this even at eight days old, lost more than a drop of blood for them in his Circumcision, but still for all that, the Son of man must go to *Jerusalem*. Mat. 16, 21 and must suffer many things, and be killed: and it was His Life and no less that He must give for chap. 20, 28 a Ransom for many.

'Tis

The precious
 of His was worth *Thousands* of
 Christs *Ours*, as *Davids* Men said of *Da-*
 Death, *vids*, and his *Suffering* Death
 Acts 2, 24 (though it were not possible He
 2 Sam. 18, 3 *should be held of it*,) gave *Infinite*
Justice that Satisfaction and full
 Payment, because He that Suf-
 fered was an *Infinite Person*, that
 Millions of *Dunned* ones, (Men
 and Angels) in Hell cannot give
 Satisfyed, or make in *Millions of Ages*, but
 was lawfully discharged: the subjects of the Suffering being
 discharged: *Finite*, the duration or Term of
 the Suffering must be in some sort
Infinite, that is to say, without
 End; But now God sends His
 Matt. 28, 2 *Angel*, as a publick Minister, to
 roll away the Stone from Christs Se-
 pulchre (not that Christ needed
 an Angels help to further his Re-
 surrection, for He that had power
 John 10, 18 to take up his life again, could not
 want strength like another Sam-
 2 Ju 16, 9, 12 *pson*, to shake off those sorry shackles

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of his Sepulchre, but) I say the Key must be turned by Gods *own* *effaer*, and the Prison door let open, to declare to All the world that Our Debt, by His Death, was fully paid, in that Our Surety did not *Break Prison*, but was set at Liberty, which the damned shall never be, because they can never pay the uttermost Farthing.

But still We must take heed while We pretend *High Thoughts of Christ*, that we harbour not *hard thoughts of God*, as if He would exact of Our Surety more than was due, or were indeed prodigal or *prodigal of the Blood of his Son*; No, no, God counted it as precious sure as thou canst do to *thy* Heart, and if Men be loath to be lavish of *corruptible things*, such as *Silver and Gold*, sure God would never have been so of the *precious blood of Christ, as a Lamb without spot*; for if a drop would have

We must not pretend High Thoughts of Christ to harbour hard thoughts of God

1 Pet. 1, 19,

Galat. 2, 21

John. 2, 19, 21

Rom. 6, 23

2 Cor 5, 21

have done it, *Circumcision* might have excused the *Passion*, and the *Propatitia*, or *Bloody Sweat* in the *Garden*, the *Bloody Death* upon the *Cross*; and so *Christ* *brave* *died in vain*, a thought which the *Apostle* so much abhors; for as He there reasons concerning the *Law*, I may argue in this present case, if *Righteousness* could have been by a drop of his *Blood*, then *Christ* *died* *δωρεάν*, as one would say, *Gratis*, in a complement, and for a meer flourish of his kindness, which the *Apostle* will by no means admit. No, no, *The Temple of his body must be destroyed*, which the loss of a Drop of his blood would not do; He *must be made Sin for Us*; now the *wages of Sin* (for he knew no sin, as to the work of Sin, but He must be made Sin, as to the wages of Sin which) is *Death*; That *He might be made the Righteousness*

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The Righteous mans Evidenc^e.

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God in Him. And that He might Redeem us from the Curse of the Law, He must be made a Curle for Us, that is, He must hang upon the Tree till be be dead, for in that sence it is that the Apostle quotes that in the Law of Moses where it is written, *Cursed is He that hangeth upon a Tree.*

Deut. 21, 22
23

And the truth is, as our Scriptural Thoughts of Christ are our onely Right Thoughts, (O fools & slow of heart, ought not Christ to have suffered these things? &c) so are they also our High Thoughts; for herein God commended his Love to us (not that Christ was Circumcised for us, though that were Love, to loose a few drops of his precious Blood for Us, but this is the high commendation of his Love) that He Dyed for Vs; for many there are that would willingly enough loose a little Blood for a Friend, that would not die for their Friend, but this was Love, that though

Scripture thoughts of Christ our onely right and high Thoughts.
Luk. 24, 29
26

Rom. 8, 3
Not Christ bleeding, but his dying the grand commendation of his Love.

*We were Enemies, He not onely
 Bled for us, but Dyed for Vs. For
 suppose you had been ear-witnesses
 of the great Council of Peace
 between the Father and the Son,
 (whereof we have such plain Inti-
 mations in Scripture) saith God,
 Lo yonder are a multitude of Sin-
 ners, and a multitude of Sacri-
 fices, but I can have no pleasure
 in the One or the Other, but if
 Thou, my Son, wilt but come in
 the Room of both, I shall be sa-
 tisfied, In whom, as well as with
 whom, I shall be well pleased;
 But know then, that there must
 be Dying, or there can be no Do-
 ing; for the Sinners should Die;
 and the Sacrifices they do Die,
 and thou must Die, or else my
 Wrath can not be appeased, the
 Sinner can not be acquitted; and
 then that you had heard Christ
 thus making answer, If it must be
 so, Lo I come, Lord, in the Volume
 of thy Book it is written of Me, even*

Hebr: 10, 3
 4, 5

Mat. 3, 17

Hebr. 9, 12

Hebr. 10, 9, 7

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*to do this thy Will O God; if this
be the way, Let it be so; a Body
hast thou prepared me, and mine
Ears hast thou opened, and I was not
Rebellious, neither turned I away
back, Lo here is my Back to the
smiter, and my cheeks for them that
pull off the hair, and my Face for
shame and spitting; And if all this
be not sufficient, here is my Soul
too for a Sacrifice, for an Offering
for Sin, and if Thou be but satisfi-
fied, I am Satisfyed, for as ne-
ver had Mother sorrow in her
Birth-pangs for a Son; like my
Sorrow, so never was Mother sas-
tisfyed in a Son as I am in my
Seed. When thou shalt make his
Soul an Offering for Sin, He shall see
his Seed, and the Pleasure of the
Lord prosper in his hand: He shall
see of the Travail of his Soul and be
Satisfyed. And therefore well
mayest Thou be satisfyed, O my
Soul, as with Marrow and with Fat,*

Verse 5

Isaia. 50, 5, 6

Isaia. 53, 10

Isaia. 53, 10

Verse 10

Verse 10

ness; to think of all this. If it pleased the Lord to bruise him, that He might spare thee, and if the Son

Verse 11

were satisfied to be so served to justify thee, and to bear thine Iniquities; shall this Thought not be

Verse 8

pleasing to thee? That He should not onely be Cut (as in his Circumcision) but Cut off out of the Land of the Living (as in his

Dan. 9, 24, 25

Passion) even *Messiah the Prince*, be cut off for thee, to finish thy Transgression, to make an end of Sin, to make Reconciliation for the Transgression, and to bring in Everlasting Righteousness; That He should

Rom, 4, 25

be delivered for thine Offences, and raised again for thy Justification, without thy desert or desire, or thy care or thy Thought before all this was done for thee; dost it not deserve now thy Love, and thy joy, and thy Care, and thy Thoughts, to be laid out upon it, nay to be taken up with it? That

Jer. 23, 6

The

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The Lord should be **Thy Righteous-**
ness; and this *Man* thine *hiding*
place, and thy *Peace*, and *that by*
Blood onely, so making *Peace*; That
thine *Acceptation* should be in Him,
and thy *Redemption* through his
Blood, and neither the One nor
the other by *Doing*, nor by thy
Dying, but thy *Reconciliation* by
His *Death*, and thy *Salvation* by
His *Life*; Oh how dear should
the Thought of this *Dying Rising*
Lord be to thee, who once *suffer-*
ed for Sins, the **I U S T** for the *Vn*
just, that he might bring us to *God*,
not to Death in the Flesh, or *Man-*
hood, but *quicken'd in*, or through
the *Spirit*, that is, the *God-head*?

Isaiah 32, 2

Eph 2, 13, 15

Eph 1, 6, 7

Rom. 5: 10

1 Pet. 3, 18

High thoughts
of imputed Right-
eousness

ANd how *Highly Reputed* should that *Imputed Righteousness* be by Thee, which the Apostle counts a *Gain*, for which He *willingly Suffered* the loss of *All*, nay for the working out of which Christ Himself became poor, *Phil. 3, 8* that We by his povertie might be made rich. 'Twas this Righteousness that was look'd at in the *2 Cor, 8, 9* *Sacrifices*, and through the *Sprinklings* of the Law, for saith the Holy-Ghost, *If the Blood of Bulls and Goats, and the sprinkling thereof that are unclean, Sanctify as to the purifying of the Flesh, how much more shall the Blood of Christ, &c. purge your Conscience?* &c. And that the Thoughts of the Old Testament-Believers ran so much upon, *Dauids* especially, his very *Dying Thoughts* ran of this

2 Sam. 23, 1

appea

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appears by his last words, *Al-*
though mine House be not so with
God, yet God hath made a Cove-
nant with me, Ordered in all things
and sure, this is All my Salvation Verse 1
and All my desire, &c. Blessed be
God what ever is *out of Order*, the
Covenant of Grace is Ordered
in All things and sure; my help
and my hope is not in my self, or
in any thing of my own, 'tis laid
up elsewhere in better keeping,
One shall say, I N the Lord I have *Isaia. 45, 24*
strength, and I have Righteous-
ness: and I N the Lord, the whole Verse 25
House of Israel (that is all that e-
ver shall have Peace) shall be Ju-
stified and shall Glory; thus Isaiah;
So Jeremy speaking of the Church, *Jere. 33, 16*
He that shall call her is The Lord
Our Righteousness; So Daniel, *Dan. 9, 17*
Now therefore, O our God, hear the
Prayer of thy Servant, &c. and
cause thy face to shine, &c. for the *Eze. 24, 14*
Lords Sake. You see Daniel,

B b 4

who

Right Thoughts

who is reckon'd by the Holy Ghost with *Noah* and *Iob*, one of the best men that ever was, hath not a Thought of any Acceptance or Audience from any Righteousness or Works of his *Own*; but onely for *Christs* sake, Lord do it *saith* he for the Lords sake. Nay *S. Paul* that came behind no Man, and

2 Co. 12, 12 *Laboured more abundantly than All, that exercised himself always to have a Conscience void of Offence, both towards God and towards all Men,*

1 Co. 15, 10 *that Beat down his Body to bring it in Subjection, &c, In a word, Wherein soever any might seem to have any thing to boast, He had more, yet you find no man more triumphing in an Imputed Righteousness,*

2 Cor. 11, 22 *by FAITH, GRACE, FREE GIFT; No man more abasing, nay abhorring the very Thought of all self-wrought Righteousness (not of Works saith He, least any man should boast) but sweep-*

to the end

Rom. 4 cha.

Rom. 5 cha.

Ephes. 2, 9

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ing down, throughout his writings (especially the Epistles to the *Romans, Galatians, Ephesians*) the *Spiders Webbe*, as the Holy Ghost calls all that Hope & Confidence which *Man Spins*, as it were, out of his own *Bowels*; nay disclaiming all *compoundings* and *blendings* in the business of *Iustification*, He will have nothing there but a *Christ* apprehended & received through *Faith*, and *that too not of our selves but the Gift of God*; for saith He, *If it be of Grace it is no more of Works, or else Grace were no more Grace; but if it be of Works it is no more of Grace, else Work were no more Work.*

Rom. chap. 5 and 6

Gala. chap. 2 and 3

Ephes. chap. 2 Job 8. 14

Ephes. 2. 8

Rom. 11. 6

And how plain, and indeed terrible is that Text? *What shall We say then? that the Gentiles which followed not Righteousness, have attained unto Righteousness, even the Righteousness which is of Faith: But Israel which followed after the Law*

Rom. 9. 30

Ver 31. 32

of

Right Thoughts

Verse 23

3 Pet. 2, 6

Philip. 3, 3

of Righteousness, hath not attained to the Law of Righteousness. Wherefore? because they sought it not By Faith, but as it were, by the works of the Law, for they have stumbled at the stumbling stone, as it written, Behold I will lay in Sion a stumbling stone, and a Rock of Offence; And every one that Believeth in Him shall not be ashamed. Let Papists then mock on, and call this Imputed Righteousness a *Putative* (or an imaginary) Righteousness, yet what is to them Foolishness, and to many a stumbling stone, let it be to thee, O my Soul, a *Foundation*; Rejoice thou in Iesus, and have thou no Confidence in the Flesh.

Sc&. XXXVII.

Phi 2 6, 7, 8
High thoughts
of Christ

BUt then as God hath Highly Exalted Him that was Humbled, being equal with God, yet in shape of a Man, even to the Death of the Cross: so think, that

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that if ever thou hope for benefit by Him, thy Life and thy Lips must exalt Him, and thine Heart and thy *Thoughts* above all, not that thou canst adde to, but must own his Greatness and his Glory, nay though thou hadst known Christ after the Flesh, yet henceforth know him so no more-

A. 2 Cor. 5. 16

way with low Thoughts, carnal conceptions of Jesus Christ, who though He were Crucified through weakness, yet is raised in Power, yea in the greatness of his strength became weak, that out of weakness thou mightest be made strong: for if the Christian can say by believing in Christ, *when I am weak then am I strong*, and can Glory in his Infirmities, that the power of Christ may rest upon him, well may he Glory in Christ, whose Glory, in the very days of his infirmity, they that saw him, beheld as the Glory of the onely begotten Son of God, for

1 Cor. 14. 4

Isaia. 63. 1

Hebr. 11. 34

2 Corin. 12

9. 10

John 1. 47

whilst

Right Thoughts.

*whilst he dwelt among Men in the
 body of his Flesh, The Fulness of
 Colos. 2, 9 the God head dwelt in him bodily.*
 And O how awful and stupendious
 Roman 9, 5 a thought it is, that Gods Benja-
 min should be this *Ben-oni*, Nay
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 of Sorrows; The Eternal Father,
 the Son of his Hand maid, made
 of a Woman; The Mightie God,
 Galat. 4, 4 a Child born, so saith Scripture,
 but who shall declare his Generation?
 Isaia. 53, 8 The Law. Maker, made under the
 Galat. 4, 4 Law that He might make satisfac-
 tion to the Law, and Fulfil all
 Righteousness, both by Doing and
 Match. 3, 15 by Dying, by Serving and Suffer-
 ing; The Lord of Lords come to
 Rev. 19, 16 Minister, And He that gives Life
 to All, to give his Life a Ransom
 Mat. 20, 29 for many. Scupendious Thought
 may I well call it, that my God
 should become GOBL, my near
 Kinsman; by Incarnation, and gain
 Right of Redemption as to those in
 whom

The righteous mans evidence.

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whom he had a *Right of Creation*,
for which Cause He is not ashamed
to call them *Brethren*; That the *Hebr. 2, 11*
the *Infinite* should be *Confined*;
and *Content* in the *Womb*, though
not *Contained* in the *World*;

(*Pellibus exiguis Ingens arctatur*
J E S U S.)

That a strait low-root'd *Virgin*.
Cell

Should lodge th' *Incomprehensi-*
sible;

That the *Eternal God* should be *Isaiah 9, 6*
Born, and the *Immortal God* bury- *Matt. 28, 6*
ed, after a *Life of Sorrow*, and a *Luke 2, 7*
Death of Shame; That the Ma-
jesty of God should take up with
a *Stable*, for a *Presence-Chamber*,
and a *Manger* for a *Throne*, where
Wise-men must come and *Worship* *Matt. 2, 11*
Him, a *wreath of Thornes* for a *and 27, 29*
Crown, a *Cross* for a *Scepter*, and
for a *Royal-Robe*, the onely *Verse 3*
Crim-
son

Right Thoughts

Verse 23 1

1 Pet. 2, 6

Philip. 3, 3

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Wise-men must come and *Worship* *Matth 2, 12*
Him, a *wreath of Thornes* for a *and 27, 29*
Crown, a *Cross* for a *Scepter*, and *Verse 3*
for a *Royal-Robe*, the *only Crim-*
son

Hebr. 11: 3

Heb. 11: 2

Math. 2, 13

John 12, 40

John 6: 41

Psal. 49: 13

Acts 3: 15

Luke 23: 24

son of a *Bloody Passion* lined with the *Ermine* of white *Innocency*, but spotted with the *Contradiction* of *Sinners*. That the *Ancient* of days should become an *Infant*, The *thundering* God a *Crying Babe*; The *Heir* of *All things* be born to *Banishment* as soon as Born, and He that fills *Heaven* to be, as it were, a *Fugitive* in the *Earth* at his first coming into it; That God Our *Refuge* should be forc'd to *Flee*, yea to *Run* for his *Life* before he could *Go*, and to hide his *Head* in *ÆGYP T*, who was the *Light* of the *World*; That the *Bread* of *Heaven* should be laid amongst *Oats* and *Hay* for the food of *Man*, that was now become (by his *Sin*) like the *Beasts* that *perish*; That the *Prince* of *Life* should begin to *Die* from his very beginning to *Live*, and the early shedding of his *Precious Blood* from the first weeks sucking of his *Mothers Milk*;

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Milk; That He should be reputed the *Carpenters Son*, by whom *John 1: 3* all things were made; That He before whom the *Devils tremble*, *Matth. 4: 8* should be lead into the *Wilderness* to be *Tempted of the Devil*; That the *Living Bread* should suffer *Hunger*, and the *Fountain thirst*; *Verse 2* That He that gives *Rest to Our Souls* should Himself suffer *Weari-* *John 19: 28* *ness*, and He that gives us all things richly to enjoy, not have a hole himself *John 4: 6* *where to lay his head*; *Luke 9: 58* That He that *Iustifies the ungodly*, should *Isaia. 53, 12* himself be *Numbred among the Transgressours*; That God the *Judge of All* should be *tryed for his Life at Mans Bar*, And He that did *All things Well* should himself suffer among *Malefactors*; That the *W A Y* should be *Forsaken*, as *John 14: 6* He was by his *Friends* and *Fol-* *Matth. 26: 58* *lowers*; That the *TRUTH* should be *Betrayed*, as He was by *Judas*; *Luke 22, 22* That the *L I F E* should be *Killed*

as He was by the *Jews*; That the Great God should be *Sold*, to Redeem *Man*; And the *Living God* die, that *dead Man* might *Live*; And be *shut up* in the *Grave*, to set *Man* at *Liberty*; In a word, That the most *High God* should *humble himself* to so *sad a Life*, and the *Lord of Glory* to so *base a death*, spending and ending his *Doleful days* betwixt *Perils & Pains*, and *Temptations*, and *Persecutions*, and *Wants*, and *Wearyness*, and *Fears*, and *Tears*, and *Sweat*, and *Blood*, till at length his *tender body* was *extended* to the utmost torture that a cruel *Cross* could stretch it, and his *meek and Innocent Soul* stretched to the utmost extremity of sorrow that it could possibly be extended to, and all for poor *Man* that never *deserved* it, that never *desired* it, that never once *Thought of it*, before he heard of it, ready rather to cry out with
Nicodemus,

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Nicodemus? How can these things be? (so slow of heart to believe it, Luke 24, 25 having heard of it) crying out chap. 6, 58 with the Jews, How can this man give us his Flesh to eat? But oh the Folly of mans Wit, and the unreasonableness of their reasonings that have not Faith? for why should it be thought an incredible thing that the Condescension of Divine Grace should surmount all Humane Comprehension, the Effect of which Grace is peace that passeth all Understanding? that the Mystery of Godliness should be GREAT, The first Principle whereof is GOD manifest in the FLESH! or that He should be an object of our admiring thoughts in all his Story, the very first letter of whose Name is WONDERS EVIL? But thanks be to God that the unbelief of man cannot make the Faith of God without Effect.

2 Thes. 3: 3

Philip. 4: 7

1 Tim. 3: 16

Isaiah 9. 1

Rom. 3: 28

Sect. XXXVII.

Delightful
thoughts of
Christ:

AND Oh how *joyful* as well as
Awful, and truly *Amiable*
as well as *highly Admirable* a
Thought it is, that it was TRUE
MAN as well as very GOD that
was engaged in all this; 'Twas
Num. 24: 17 the *Star proceeding out of* Jacob
that was ushered into the world
by that *Star in the East*, 'twas the
Matth 1, 2 *Seed of Abraham* that was waited
upon by the *Multitude of the*
Hebr. 2 16 *Heavenly host*, and to whom it was
said at his *bringing into the World*,
Let all the *Angels of God Worship*
Rom. 8; 5 *him*; for of the *Fathers concerning*
the Flesh Christ came, who is over all
God blessed for ever, Amen. For
since man had *Fallen*, by aspiring
to be like God, there was no way
for his *rising again*, but by Gods
Condescending to become like one of
Us. O comfortable thought to
poor

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poor Man! that it was **M A N** Mat h 3: 15
that fulfilled all Righteousness, that
wrought miracles, that overcame John 16: 32
the World, that satisfied Justice,
that appeased wrath, that subdued
Sin, that destroyed Death, and him
that had the power of it, that is the
Devil, And having spoiled Prin- Hebr. 2, 14
cipalities and Powers, triumphed
over them, and having risen from Collos 3, 15
the dead in that very Body wherein
he suffered, and shewed himself alive Acts 31, 2
after his Passion by many infallible
proofs, being seen on Earth for the
space of 40 dayes, He afterwards in
open sight ascended into Heaven, and
sate down on the Right hand of the
Majestie on high, from thenceforth Hebr. 1, 3
expecting till his Enemies be made
his Footstool. O this is Bone of our chap. 10: 15
Bone, and Flesh of our Flesh; this is
our beloved, and this is our friend; Cant. 5: 16
This is the Man that is Gods fellow;
the Man whom God hath appointed Zech: 13: 7
to judge the World, and happy We Acts 17: 35
whose

whose Suretie is to be Our Judge;
 Hebrew. 5, 1 this is the High Priest taken from
 among Men to bring us to God,
 the Ladder reaching Heaven, and
 touching Earth, that he might ga-
 ther together in one All things that
 Ephes 1:10 are in Heaven, and that are on Earth;

Hab. 2: 20 This is Our Fore-Runner that is for
 us entered, and hath taken possession
 in that very Nature wherein He
 paid the Price, and made the pur-
 chase, who entered first into our
 Math 25, 3 Sorrow, and acquainted himself with
 our Griets, that We might enter
 John 17, 24 into the Joy of our Lord, and be where
 he is, that We might behold his Glo-
 ry.

And Oh methinks the Divine
 Thought of this Immanuel the In-
 carnate GOD, notwithstanding
 All the Magick that the World
 can use to bewitch our affections,
 or to Charm our Thoughts to the
 things below, should be like the
 Exod. 7. 12 Rod of Aaron among the Rods of
 the

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the Magicians, even a Thought
swallowing up every other thought!
A Thought so Great and so good,
so admirable and so acceptable, even
worthy of all acceptation; A Thought
so dearly engaging us; and so nearly
concerning us; a Thought without
which All other Thoughts can be but
a mere Chaos of Confusion, and
will prove in the Issue a very Hell
of Horror; and a Thought with
which the thought of Death is
without a Sting, and the very
Thought of Judgment doth lift up
the head and fill the heart with joy
unspeakable and full of Glory. In a
word, a Thought that by mutual
intercours between Love on
Gods part, and Faith on Mans
part, doth bring Heaven down
to Vs, and will, if We follow it
home, raise Vs up to Heaven, for
whilst We with open face behold (as
in a Glass) the Glory of the Lord,
We are changed into the same Image
Cc 3 from

1 Cor. 15 55

ke 21:28

1 Peter 1, 8

2 Cor. 3 18

Isaia, 55. 3

Phi. 3: 9, 20

Christ desires
serues

Psalm 36, 23

and desires
our thoughts,
Luke 22, 44

from Glory to Glory, as by the Spirit of the Lord, For as Gods wayes are above our wayes, as high as his Thoughts are above our Thoughts, so our wayes will be above other mens wayes, above the Corrupt way of Nature, the brutish way of sense and Carnal Reason, as high as our thoughts are above their thoughts; for whilst their God is their belly, and they glory in their shame, who mind Earthly things; Our Conversation shall be in Heaven, from whence we look for the Saviour the Lord Iesus Christ.

O welcom then the dear and precious Thoughts of the blessed Iesus! who thought of thee, O my Soul, in thy low estate, and therefore deserves thy Thoughts; and puts himself purposely in thy way, which way soever thou turnest thy self, and therefore sure desires thy thoughts; for as there was never a pore in his Body but

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but He did sweat out his Blood
 at it for thee, and thy Good, so
 is there never a *door* even of thine ^{knocks at}
Exterior senses but He *knocks* at it ^{the door of}
 to be let in to thy *Thoughts*; Canst ^{every sense,}
 thou hear, or see, or feel? why,
 that *which We have seen and heard*, ^{1 John 1, 1}
 saith the Apostle, *declare we unto*
you, and our hands have handled the
word of life. Or canst thou taste? and ^{and ver 3}
 hast thou not *tasted that the Lord* ^{1 Pet. 2: 3}
is gracious? or is the *Rose of Sharon* ^{Cantic. 2, 1}
 the onely Flower that cannot
 please thy smell? The *bundle of*
Myrrhe, the *Clusler of Camphire*, ^{chap. 1. 13}
 &c. are there no sweets in All ^{Verse 14}
 these? Methinks my Saviour does ^{And puts}
 even *court my Thoughts*, meeting ^{himself in}
them and *me* at every turn, in ^{the way of}
every thing that is excellent & obvious. ^{our thoughts}
 If I shut my eyes He is my *Rest*, ^{by every}
 and this *Rest* is *Glorious*; If I o- ^{good thing}
 pen them, He is my *Light*, and ^{about us,}
 truly this *Light* is *pleasant*; If ^{Isaia. 11 10}
Night fall, He is the bright and ^{Eccle. 1. 13}

Rev. 22:16 *fixed Star*; If Day dawn; 'tis
 Malac. 4, 3 writ with a *Sunbeam* upon my
 wall that He is my *Sun of Righte-*
ousness: when I get up, can I for-
 get my Cloaths, *to put on the Lord*
 Rom. 13, 14 *Jesus*? Can I go forth, and not
 John 14, 6 think of Him that is the *Way*? or
 chap. 10: 9 come in again, and not think of
 Him that is the *Door*? Can I sit
 down to Eat, and forget Him
 that is the *Bread of Life*? and take
 a turn in my Garden among all
 my pleasant Plants, and forget
 Revel: 22: 2 the *Tree of Life*? or refresh my
 sweating brow amongst Rivers,
 Shades and Fountains, and not
 Verse 2 mind him that is the *River of Life*,
 Isaiah. 32: 3 the *shadow of a great Rock in a wea-*
 ry Land, the *Fountain set open for*
 Zecha. 13: 2 *Sin*, and for *uncleanness*? Can I
 gaze upon Gold or Silver the
 Mammon of unrighteousness,
 and forget him whose very *Re-*
proach is greater Riches then the
Treasures of Egypt? or please
 mine

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mine Eye with the Brisk and
prightly Diamond, or beautiful
Emerauld, and not call to mind
that *Pearl of great Price*, for the
sake of which *the wise Merchant* Matt 13.46
sells all he hath to buy the Field in
which He finds it? Do I see the
welcom Officer bringing a dis-
charge to his weary Prisoner, and
forget him that hath *the Key of* Revel. 3.7
David, who openeth & no man can
shut, and shutteth & none can open?
do I see the Mariner drop his An-
chor, and forget Him in whom
alone *Hope*, (which is *the Anchor* He. 6. 18. 19
of the Soul) is *sure and stedfast*: Do
I see the Souldier run to his Co-
lours, and forget the *Captain of* chapt. 2. 10
my Salvation? Do I see the watch-
ful *Shepherd* ~~pose~~ himself (as Gen: 38. 40
Jacob) to Sun, ~~3~~ Shour, to wind
and weather, and forget him that
laid down his Life for his Sheep? Or John 10: 11
the painful *Harvest-Man*, and for-
get him that is *the Lord of the Har* Mauh. 5: 33
vest?

- vest? Or the careful Father selling his Estate by Will, and leaving it to his little ones that he leaves behind him, and can I forget to call to mind my *Savours Testament confirmed by the Death of the Testator?* Do I see the *Virgin* preparing to receive the *Bridegroom* or the *Countrey* going out to meet the *Judge of Assize*, and not my *Thoughts* run out to meet my *Saviour*. In a word, can I think of any thing & not think of *Christ* who is *every good thing*; If I be well, 'tis *He* that is the *health of my countenance*; and if I be sick, *He* is my *Physician*; and if I live, *Christ* is my *Life*; and if I die, *He* is the *Resurrection* as well as *Life*. So that as there is a *strange disease* that takes some in their *Heads* who live many years, but strangely loose their *Memory*, that they forget their own *Name*, it is much more a monstrous disease that

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That takes Us in our *Heart*, that makes us forget the Name of Christ; that We should be so strange, and so sortish, and so stupid to the thoughts of Christ which of all the things in the World, ought in duty, and *might* in Reason, be most ready, frequent, and familiar to Us, since God hath made every good thing about us, a plain prompeter to our weak memoryes, spelling out the Name of his Son and our Saviour Jesus Christ. We need no sorry *Crucifixes*, dumb pictures, or dead Images to be our Remembrancers (blessed be our God) to put us in mind of Him, who hath drunk to us in his own blood, and commanded us to edge Him at His Table, and as often as we do it, to do it in Remembrance of Him: O there do thou use O my Soul, till the Fire burn! there let thine Eye, and thy touch, and thy Taste affect thy Thoughts

especially by the Lords Supper instituted for his Remembrance.

1 Cor. 11, 26

Right Thoughts

Thoughts, and let thy *Thoughts*
enflame thy Affections, that thou
 more thou *think of Christ*, thou
 mayest *love him better*; and thou
 better thou *lovest him*, thou mayest
think of Him more; for thou
 the *Bread of life is broken*, that
 may be *Eaten*; and this *Eaten*
Bread is never to be forgotten; then
 the *Blood of Christ is broache*
 that it may be *drunk*, and being
 drunk that his *love may be remem*
 bred more then *Wine*; for thou
 is *Christ before mine eyes evident*
 set forth, even as if He were *Cruc*
 fied among us. There the *King*
 both *sits at his Table*, and is
 upon the *Table*; for *Christ is both*
 the *Master of the Feast*, and the
Master of the Feast; both my *Ent*
 tainer and *Entertainment*; and
 whilst I thus *see him*, and *feel him*
 and *tast him*, How can I but *think*
 of him? and whilst the *Bread* that
strengtheneth mine heart, *strengtheneth*
 mine

Cant. 1, 4

Galat. 3: 1

Cant. 1: 12

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The righteous mans evidence.

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He hath also my Faith, & so Christ
dwells into my Soul, as it were, by
my Sense, and becomes the very
Nourishment thereof, as the Out-
ward Elements (Bread and Wine)
are of the Outward man, How can
I forget my Saviour, whilst I Re-
member my self? or shut him out
of the thoughts of mine Heart, who
is the strength of mine heart? whose
Flesh is my meat indeed, and whose
Blood is my drink indeed; whose
Death is my life and my Reconci-
liation, and whose life is my Glory
and my Salvation; who, by his
continual Intercession, ever bears
me upon his heart, before his Fa-
ther in Heaven (even as Aaron
was to bear the Names of the Tribes
of Israel upon his Breast-plate into
the most holy place) till He appear
the second time unto Salvation, and
come again to take me to himself,
that where my Lord is, there may also
his Servant be.

Psal. 73:26

John 6, 51

Hebr. 9, 24

Exod. 28:29

John 12, 26

SECT.

Holy Thou.
ghts of
Christ

ANd as we must away with all *four thoughts* of Christ and All *low thoughts* of Christ so much more with all unfavourable and *loose thoughts* of Christ. Our Thoughts of Him must be *Holy* as well as *High*; and *Fearful*, as well as *Cheerful*; The Apostle puts an *absit* upon the least Thought as if the coming of *Grace* were for the countenancing of sin. What saith *Moses* concerning Christ? *Beware of him and obey his voice, provoke him not, for he will not pardon your Transgressions for my Name is in Him.* What saith *David*? *Kiss the SON* lest he be angry, and ye perish from the way when his wrath is kindled but a little. The Prophet *Isaiah* tells us that he comes to give *Law* (as well as *Liberty*) *the Isles shall wait for his Law*, the Prophecy of our

Rom: 6, 1, 2

Exo: 2: 21

Psalms 2: 12

Isai. 42 4

Con

The righteous mans Evidence.

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Conversion, who are Islanders in the Sea) and that this Branch out of the Root of Jesse shall smite the Earth with the Rod of his mouth, and with the breath of his lips he shall slay the wicked. The Angel saith of Christ, that his Name should be called JESUS, because He was to save his People (not from their Sins, but) FROM their sins. Christ, when he was a Child, was the Holy Child JESUS; and when he was a Man, He tells us that He came not to destroy the Law, but to fulfil it; And as John Baptist told the People, that his Son was in his hand, and he would thoroughly purge his Floor, they found it so, for he went into the Temple, and scourged out the Buyers and Sellers, &c. in token that no unclean or prophane thing must expect admittance by Him into the Kingdom of God. No, no, the Baptisme of Christ is a Baptisme

Isai. 11, 1, 3

Malac. 1, 21

Acts 2, 22

Mal. 5, 12

Mat. 3, 12

chap 21, 21

Mat. 3, 11

- tism with Fire, and the Spirit of*
 John 16: 8 Christ is a *Reprover of Sin*, the ex-
 ample of Christ a pattern of *Obe-*
 Hebr. 10, 2 *dience*, and the Doctrine of Christ
 Mar. 16: 14 is a Doctrine of *Self denial*, the
 Truth of Christ a *Sanctifying*
 John 17: 17 *Truth*, and the Faith of Christ a
 Act. 1: 9 *heart-purifying Faith*, and the
 Phi 1: 4, 7 Peace of Christ is a *War with Sin*
 Col. 3: 15 *for it keeps the heart*, and *rules in*
 Galat. 6: 16 *the heart*, and *is opely unto them*
 that walk according to Rule that the
 Gospel of Christ saith *Peace*
 upon them; but *Tribulation and*
 Rom. 1: 8, 9 *Anguish, Indignation and Wrath*
 upon every Soul of Man that do
 evil, of the Jew first, and also
 the Gentile.
- Take We heed then of think-
 Matt 11: 19 ing balely of Christ, as the friend
 of Sinners in their vile sense, who
 psal 50: 11 indeed thought him to be altogether
 such a one as themselves; but De-
 psal. 45: 7 *vids* Thoughts were otherwise
 thou lovest *Righteousness and hate*
 Iniquity

The Righteous mans Evidence.

Iniquity, therefore God, even thy God, hath annointed thee with the Oyl of Gladness above thy fellows. A Friend indeed of Sinners, for He Dyed to save them, yea the chief of them, but yet an Enemy to Sin, for He came to make an end of Sin (saith the Apostle St. Iohn) to Redem us from our vain Conversion (saith S. Peter) and to purify to himself a peculiar people zealous of good works, to sanctify and cleanse us with the washing of water, by the Word, that we might be holy and without blemish (saith S. Paul.)

And now tell me, O Reader, is there any shelter for Sin, or license for Lust in all this? O be not deceived, God is not mocked, for what soever a Man Soweth, that shall he also Reap, for he that soweth to his Flesh shall of the Flesh reap Corruption, but he that soweth to the Spirit shall of the Spirit reap life Everlasting. For the GRACE of

D d

God

Right Thoughts

God that hath appeared bringing
SALVATION, teacheth to deny un-
godliness, and worldly Lusts, &c.

For Christ is KING as well as

Psalm 45, 6 PRIEST, and LORD as well as
JESUS, and the Scepter of his King-
dom is a RIGHT SCEPTER, and

We cannot THINK RIGHTLY
of it, except we think it so. And

O how terrible is this THOUGHT,
that if We slight this way, neg-

Hebr. 2, 3 lecting so great Salvation, by Sin-
ning wilfully against this Sacrifice,

chap. 10, 26 there remains no (other) SACRI-
FICE for Sin, for there is no other

Acts 4 12 Name given but the Name JESUS.

Heb. 10, 28 And if He that sinned against Mo-
ses's Law dyed without Mercy, how

19 much sorer must his punishment be,
that trampleth under foot the SON

of GOD?

Then think this of Christ,
1 Pet. 2, 6 that if He be not thy Foundation-

Mat. 21, 4 Stone, Elect and precious to thee,
if thou be not built upon Him,

He

The righteous mans Evidence.

He will fall upon thee, and grinde thee to powder; for the Lamb of God Rev. 5 5, 6
 is a LYON too, and God hath committed all Iudgement to the SON, John 5, 22
 and the WRATH of the LAMB shall one day be found intolerable to the proudest of Men, when
 the Kings of the Earth, and the Revel 6, 12
 great men, and the Rich men, and 16, 17
 the chief Captains, and the mighty Men, and every Bond man, and every Free man shall call to the Rocks and the Mountains to fall on them, to hide them from the face of Him that sitteth upon the Throne, and from the WRATH of the LAMB, for when the great day of his Wrath is come, O who shall be able to stand?

O think of this ye Loose, Licentious, (Sacriligiously so called) CHRISTIANS, through whom the Sacred Name of Christ is Caution to loose Christians. Rom. 2, 24
 blasphemed among the Gentiles, what thanks will He give you that a TURK should say (as they
 D d 2 are

Right Thoughts

ordinarily observ'd to do) *What?*
do you think I am a CHRISTI-
AN that I should break my Oath, or
falsifie my Faith? &c. Or that an
 HEATHEN should say, as that *Indi-*
an Prince did to the *Spaniards*, who
 being about to put him cruelly to
 death, but in (*Ghostly Charity*)
 perswaded him to turn Christian
 before his death; He asked them,
 what he should get by that? they
 told him he should go to Heaven
 with the Christians, He demand-
 ed whither went Indians, when
 they dyed? They said, to Hell:
 He shortly replyed, He would
 die as he was; for he had rather
 go to the *Indians Hell*, then to the
cruel Spaniards Heaven? 'Twas
 severely said by one, *Aut hic*
non est Christus, aut hi non sunt
Christiani; Either He, (whom
you profess) is not the CHRIST,
or You are not the CHRISTIANS.
 Men and Brethren, let me freely
 speak

.....pudet
 huc oppro-
 brium nobis &
 dici potuisse,
 & non potu-
 ille refelli.

The righteous mans Evidence.

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Speak to you, if **CHRISTS** coming into the World be signalized by *Bacchanalian Rites and Revellings*, what shall a Jew or Infidel think either of Christ, or else of Vs? 'Twas truly said *peccatis nostris fortes sunt Barbari*. Christians sins make Barbarians more *barbarous*, Turks more *Turkish*, Jews more *Jewish*, as our Homilie hath observed that *Popish Idolatry* gives the great fixation to *Turkish and Jewish Infidelity*.

Homil. 2.
gainst the
peril of Ido-
latry
3 P. pag: 45

But as of old God sent the old Jews to *Shilo*, where He first set his Name, to see what he did to it, for the wickedness of his people Israel, so may I send the now Christian World to the once *seven flourishing Churches of Asia*, for if Christ be not glorified by Vs, He will glorify Himself upon us, and therefore let every one that thinks of a Christ, think of this, Let Every One that nameth the Name of Christ depart from Iniquity.

Jerem: 7, 12

Revel. 1, 11

2 Tim: 2, 19

Right thoughts of God the Holy-Ghost.

Must be Scriptural.

2 Pet. 1, 21

1 Cor. 2, 14

Thoughts of the H. Ghost strange to the carnal mind.

ANd as our Thoughts of the *Father* and the *Son* are onely *Right* when Regulated by *Scripture*, so also of the Blessed *SPIRIT*; For as the *Sun* is not to be seen (as we have said) but in its *own light*, (which yet is but a finite Created Emanation from God the *Father of lights*) much less can we *conceive aright* of the *Holy-Ghost*, but by *Concepts* congruous & harmonious to that *Word* which *holy Men of God* spake *as they were moved by the Holy-Ghost*. For if the *Natural man* cannot receive the things of the *Spirit*, He cannot surely *conceive aright* of the *Spirit* himself without both a *spiritual light* to discover, and eye to discern him; Otherwise He must needs be both *out of his sight* and *out of mind*; For *Scripture*

faith

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saith that such a mans very *Mind*
is carnal, and speaks of the *Spirit*
of this World as directly opposite
to the Spirit which is of God, Alas
 what *strangers* are We to our *own*
Spirits? (How little is our know-
 ledge, and how few are our *Tho-*
ughts of them?) How strange
 then must the Knowledge and
 Thoughts of the Holy Spirit of
 God be unto Us? This is that
Spirit whom the World cannot re-
cause it seeth him not, neither
knoweth him. The *Thoughts*
of God the Father do more easily
 occur to the natural mind, for
Heathen Poets, and even the light
 of Nature teach us that *We are All*
his Offspring, as the Apostle speaks
 out of the Poet, and so to *seek the*
Lord, if happily we may feel after
him, and find him, (though the
 light that *Adams Fall* hath left
 in us is little less then Darknes,
 so our searching after God our

1 Cor. 2, 12

we are great
 strangers to
 our own
 Spirits.

John 14

Thoughts of
 God the Fa-
 ther

Arat.

Τὸ γὰρ
 καὶ γένος
 ἐσμεν

Acts 17, 28

Dd 4

Father

Verse 27

and of God,

The Son
more obvi-
ous then of
God the H.
Ghost.

1 Cor. 12, 3

Right thou-
ghts of the
H. Ghost,

Acts 9, 31

are Rever-
end

Father is called a *Feeling* as blind men use, a *Gropeing* as they that have much darkness and but little light.) And as God the Father is

not very far from every one of us (as 'tis there said) so the Thoughts of God the Son are the more ob-
vious to us, because by his *Incar-*
nation he is come to *near us*, and
 there is a true *Humane Nature* in
 his Blessed Person for *humane*
Thoughts to employ themselves
 upon; And yet it is said that *no*
man can say that Jesus is the Lord,
 (that is, make any right acknow-
 ledgement of the Son) *but by the*
Holy-Ghost; How then can any
 man have any Right Knowledge
 or *Thoughts of the Spirit*, but by
 the Spirit, who speaks by the Scri-
 ptures? And here as before, we
 are taught to Rejoyce with trem-
 bling, *walking in the fear of the*
Lord, and the comfort of the Holy-
Ghost. For who can but Rejoyce
 in

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in the *Thoughts* of Him whom the
Scriptures call the COMFORTER? John 16. 7
and who can but tremble before
the SPIRIT? who as He is One The Holy
Ghost God
with the Father and the Son, (for
there are three that bear Record in
Heaven, the Father, the Word, and 1 John 5, 7
the Holy-Ghost, and these three are
One) so is He to be considered and
Thought upon with one and the
same joyful Reverence, and awful
Rejoicing. As to his Essence, the ASPIRIT
in his ES-
sence,
Scriptures declare Him to be a
Spirit in declaring Him to be God
(for God is a Spirit) and declare
him to be God, in declaring
themselves to be the Word of God; John 4: 24
or whilst one Text saith, that
All Scripture (or the whole Scri-
pture: *πᾶσα γὰρ ἡ Δεξιπνευ;* &c.) is
given by Inspiration of God, (or God
inspired) and another; that Holy
Men of God spake as they were moved
by the Holy-Ghost, the Natural
Conclusion from the premisses is
this,

Right Thoughts

this; *Therefore the Holy-Ghost is*
 Isaiah 62, 2 *God.* And if we ought to tremble
at the Word, how much more be-
 fore him that inspired and gave it
 forth? Agreeable hereunto it is
 Isaiah 6, 1, 2 that when the Prophet *Esaïas* in
 8, 5, 8, 9 that tremendous Text describes
 the *Lord sitting upon a throne high*
and lifted up, and Seraphims cry-
ing one to another, Holy, holy,
holy is the Lord God of Hosts; which
 made the Holy Man cry out *Wo*
is me, I am undone because I am a
man of unclean lips, &c. and mine
eyes have seen the King, The Lord
of Hosts; The Apostle Paul ex-
 pressly saith that this Holy Lord
 God was God the Holy-Ghost; *I*
heard the voice of the Lord, saith
 the Prophet, and he said go and
 tell this people, *hear ye indeed but*
understand not, &c. now saith the
 Acts 28, 25 Apostle, *well spake the Holy-Ghost*
 26, 27 *by Esaïas the Prophet, unto our Fa-*
thers saying, Go unto this people and

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say, hearing ye shall hear and not understand, &c. So one while 'tis said the Holy-Ghost spake by the mouth of David; Another while 'tis said Lord thou art God which Acts 1, 16
Cha 4, 24, 25 hast made Heaven and Earth, and the Sea, and all that is in them, who by the mouth of thy Servant David hast said, &c. and so Ananias his lying to the Holy-Ghost is called a lying unto God; Therefore the Holy Ghost is God. Again Scri- Acts 5, 3, 4pture (and Reason saith) that He Hebr 3, 4that built all things is God. Now Job 33, 9the Spirit of God hath made me saith Job 26, 13Elihu, and if he made man, the Psa. 104, 30Master piece, Man, the Microcosme, well may it be said that by him were the Heavens garnished, and by the sending forth of Him All things else were Created; which Text by the after clause of renewing the Face of the Earth refers to works of Providence. Therefore the Holy-Ghost is God. And as he

1 Cor. 2, 10 He made All things, He knows

All things; The Spirit searcheth
All things, yea the deep things of

Isaia, 40, 13 God, for who hath directed the Spi-

rit of the Lord, or being his Coun-
sellour hath taught him? And as He

is Omnilscent, he is Omnipresent:
Whither shall I go from thy Spirit?

Psal: 139, 7 saith David, or whither shall I flee
from thy presence? In a word, He

that prepared Christ a Body at
his coming into the World is

God, for saith Christ, a Body hath
Thou prepared me, then said I

Hebr. 10, 5 Lo, I come to do thy will, O God.
But saith the Angel to the blessed

Virgin, The HOLY GHOST
shall come upon thee, and the power

of the highest shall overshadow thee;
Therefore also (the Inference is

most full to our purpose) That
Holy thing that shall be born of thee,

shall be called the SON OF GOD.
Therefore the Holy Ghost is

God.

Sc&

SECT. XL.

AND as the Holy-Ghost is a SPIRIT in respect of his *Essence*, being One glorious God with the Father and the Son; (for as God the Father is said to be a Spirit, *the Father seeketh such to worship him as may do it in Spirit*, (& then it follows, *God is a Spirit*) and God the Son (who is expressly said to be the express Image of his Fathers Person,) *through the Eternal Spirit*, (that is to say) his God-head) *offered up himself*;) So the Holy Ghost is *The Spirit* in respect of his wonderful *Subsistence* in the blessed *Trinity* by way of *Ineffable Spiration* between the Father and the Son, betwixt whom he *carryeth* and *re-carryeth* the mutual and Eternal expressions of *Divine delight* and *complacency* which the Father and the Son

The Holy-Ghost called the SPIRIT as to his subsistence.

Jo. 4, 23, 24

Hebr. 1, 3

Heb. 9, 14

Mat. 3, 16, 17

is

have naturally, necessarily, and
 Galat. 4, 6 unchangeably each in other; who
 therefore said both to *proceed from*
 Job 33, 4 *the Father*, and yet to be the *Spirit* of his *Son*, and called in the
 Rom. 8, 9 Old Testament, the *Breath of the*
Almighty, and in the New, the
Spirit of Christ; His *Mysterious*
Subsistence being most nearly shad-
 dowed out to our weak apprehen-
 sions by our *breathing*, which is
 the *Going and Coming, Efflux* and
 John 3, 8 *Reflux* of our *Breath*, (and so he
 Mat. 3, 11 is compared to the *three* fluid and
 Isaiah 44, 3 moving Elements of *Air, Fire,*
 and *Water*, but never to the dull
 fixed Element of *Earth*) for as
 the *personal property* of the Father,
 is to *Beget*; of the Son to be *Be-*
 John 15, 26 *getten*; so of the Holy Ghost, to
Proceed. And now how awful
 should the Thoughts of Him be
 unto us who is a *S P I R I T* in his
ESSENCE, *T H E S P I R I T* in his
S U B S I S T E N C E; in both, *Vp-*

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created Infinite, and Eternal; who dictated & Indited the Wora, built the World, garnisheth Heaven, furnisheth and reneweth the Face of the Earth, made Man, Knows all things, fills all Places, and is every where present at all times; whose peculiar and stupendious Work it was to Sanctify the Womb, the Fruit whereot was to be the Saviour of the World, and prepare him a Bodie in whom the fulness of the God-head was to dwell bodily; in whose Name, together with the Fathers and the Sons we are Baptized, and whose Communion, together with the Grace of Our Lord Iesus Christ, and the Love of God, we do Implore; Of whom therefore I may say (as the Apostle of Melchisedec, Now Consider how great this man was) Consider how great this Spirit is;

Col. 2, 26

Mat. 28, 19

2 Cor. 13, 14

Hebr. 7, 3

Se&

The high
Reverence
we owe to the
Holy Spirit

Levit. 19. 3

Sin-against
the H. Ghost

ANd yet Wo is Us! ... What slight, and low, and mean Thoughts are the Carnal Minds of Men apt to have of the holy Spirit of God, which the Scripture foreseeing in Deep wisdom (as in Parental Relation, the Mothers fear to be most easily & usually neglected and forgotten by Children; It sets a special Guard upon it, saying, *Ye shall fear every Man his Mother and his Father*, though her Order be Last, because the Fear of the Mother is ordinarily too much the least) so in the case of the Third Person, whose Order of Subsisting is after the Father and the Son, though in Honour he be Co-equal, and in Essence Co-Eternal, I say, It (sets a most dreadful Guard upon that Awe and holy Fear that We owe to the have

The
Holy
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given
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Holy Spirit, when it saith *All manner of Sin and Blasphemy shall be forgiven unto men, but THE BLAS-* Mat. 12, 31
PHEMY against the HOLY-GHOST shall NOT be forgiven unto Men, 32
And whosoever shall speak a word against the son of man it shall be forgiven him, But whosoever speaketh against the Holy-Ghost it shall not be forgiven him, neither in this World, neither in the World to come;
which last words are no Indication that there is any Forgiveness of any Sin in another world that is not pardoned in this, But a vehement assertion that there is no forgiveness for this Sin in any World, There- Luke 12, 10
fore where S. Luke saith plainly *It shall not be Forgiven, S. Mark* Mark 3, 29
explains this Phrase of S. Mat. thews, saying, It hath never Forgiveness; And so in the mouths of 3 Evangelists you have this dreadful Word established, and this Guard set (like that terrible

E c

Che-

Cherubim and Flaming Sword) to preserve that *High Reverence* that *Mortals* owe to the *Holy-Ghost*. All other *Blasphemies* (saith Christ) wherewithsoever they shall *Blaspheme* shall be *Forgiven*; and indeed have been so; *I was a Blasphemer*, saith *S. Paul*, But I obtained *mercy*; But whosoever shall (wittingly, wilfully and maliciously) *Reproach the Holy Ghost* (as the *Pharisees* here did, they said (of Jesus) He hath an *unclean Spirit*, whose works did testify of him, That he cast out *Devils* by the *SPIRIT of GOD*, and that the *Kingdom of God* was come unto them (as himself speaks) *Ten Thousand Woes* shall be the *Portion* of such an One.

Sect. XLII.

Caution against
Revi-
ling the Spi-
rit

And here once for ever let me caution this *Impious Age* of coming near unto any thing that

The righteous mans Evidence.

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that looks like, or comes near the
Sin that is unto Death, even as

Num. 26, 16

Moses charged the Congregation
of Israel concerning Corah and his
Complices, that they should

come near those wicked persons, Let

1 John 5. 16

me charge thee, O Man, whoso-

ever thou art, in the fear of God,

that thou entertain not a Contem-

ptuous thought much less utter a

word against the written Word of

in Scripture

God, for it is (as you have seen)

the Dictate of the Holy Ghost. And

here I cannot but make an Ho-

nourable mention of that Honour-

able Person who hath made Him-

self truly so by that most serious

and ingenious complaint of his

of the Prodigious folly of the Times

whose onely wit seems to lie in a Pro-

phane and scurrilous abuse of Holy

Scriptures. But it may be observed

as of Our Saviours, so of these

Scripture-scoffers, that as they

were part of our Saviours proof

Mr. R. Boyl
in his late
piece of
Scripture
style

Right Thoughts

that He was the Prophecyed *Messiah*, for even those scoffs, as we have seen, were part of what was fore spoken concerning him *Eight and twenty Generations* before he was born; so are these part of the accomplishment of the *Prophecies of that Book* which told the World of these Men (*sixteen hundred years almost*) before they came unto it, *Be mindful* (saith the Apostle) *of the Words which*
 1 Pet 3, 2, 3 *were spoken before by the Holy Prophets and of the Commandment of Vs the Apostles of the Lord and Saviour: knowing this first, that there shall Come in the Last days Scoffers. Wherefore We revere in our Thoughts what they revile with their tongues, and so much the more*
 Matth. 18, 7 *Because They do so: But as Our Lord saith Offences must needs come, yet they bring their Wo with them, so let me say to these Men in the Prophets words, Be not Mockers,*
 Isaia, 28, 22

The Righteous mans Evidence.

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Mockers lest your Bands be made strong.

Further, Take we heed that our THOUGHTS despise not any of the Operations of this Holy Spirit, ^{2 Sam. 6, 16} as prophane Michal did holy David in her heart: S. Iude speaks ^{In Prayer Jude 20} of *Praying in the HOLY-GHOST*; and S. Paul of *Praying always with* ^{Eph. 6, 16} all Prayer and supplication in the Spirit: The Old Testament speaks ^{Zech 12, 10} of a *spirit of supplication*, and the New of a *spirit of Adoption*, cry. ^{Rom, 8 15} ing or whereby we cry *Abba, Father.* ^{Galat. 4, 6} *The spirit helpeth our Infirmities, for We know not what to pray* ^{Rom: 8, 16} for (there's matter) *as we ought* (there's the manner) *but the spirit it self maketh Intercession for us with Groanings which cannot be uttered: And he that searcheth* ^{Verse 27} *the hearts knoweth what is the mind of the spirit, &c.*

Preaching

Rom. 12, 6

Verse 7, 8

1 Cor. 12, 7

Verse 3]

Verse 3

Verse 4

John 15, 26

Solikewise saith the Apostle, having gifts differing according to the Grace that is given us, whether Prophecie, let us Prophecie according to the proportion of Faith, or Ministry, let us wait on Our Ministering, or he that teacheth, on teaching, or he that exhorteth on exhortation; Now the manifestation of the Spirit (saith he) is given to every man to profit withal, so that where there's no manifestation of the Spirit in the Preacher, there can be no profit to the Heaver, for to One is given by the Spirit the word of wisdom to apply, to another the word of knowledge to explain, (some excel in one thing some in another: but all) by the same Spirit, And (saith he) I give You to understand, that no man speaking by the spirit calleth Jesus accursed: Now there are diversities of gifts but the same spirit. 'Tis the Spirit when we meditate, that must take of Christs and shew it

unto

The righteous mans Evidence.

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unto us ; And when we speak 'tis and 16 14
the Spirit that must give us utter- Acts 2, 4
ance, and Preaching must be not in
the enticing words of Mans wisdom, 1 Cor. 2, 4
but in the demonstration of the Spi-
rit.

Sanctification, moreover, is a Sanctificati-
peculiar work of the Spirit in eve- on,
ry true Christian ; For if any man 1 Pet: 1, 2
have not the Spirit of Christ, the Rom. 8, 9
same is none of his. The Corinthie Every true
ans were made Saints, when they Christian is
were Converted and made Chri- a Sainte
stians. To the Church of God which 1 Cor. 1, 2
is at Corinth, &c called to be Saints ;
And such were some of You (saith 2 Cor: 1, 1
the Apostle to them) but now you chap 6, 11
are Sanctified by the Spirit of our
God, so the Apostle salutes the Eph. 1, 1, 15
Saints in Achaia, Rome, Ephesus,
&c. We have known indeed the Rom. 1 7
Blasphemy of too many who have said mock Saints
they are Saints and are not, but do Revel: 2, 9
lie, but are of the Synagogue of Sa- and 3 9
tan (like those Brethren in Iniquity, No ground
the True for reviling
who the True

Ee 4

Gen. 34, 30 *who troublea Israel, and made him stink among the Inhabitants of the Land,) who shall bear their own judgement, yet this shall no more excuse those Ishmaels, who persecute those that are truly born after the Spirit, and Revile the very Saints of the most High (as the Prophet calls them) then it doth the Indignities done to the True Christ, because (as was Prophe-
 Galat. 4, 29 *tyed) False Christs do arise.**

The Scripture saith expressly
 all the godly have Gods Spirit,
 Rom. 8, 15 *That the Children of God, are led by the Spirit, do mind the things of the Spirit, are after the Spirit, do walk after the Spirit, are in the Spirit, must walk in the Spirit, do sow the Spirit, do reap the Spirit, have received the Spirit, who is in them, whom they have of God as Fruit-bearer, Law giver, yet a Liberty giver and Lifegiver, as a Builaer, and as an In-dweller, to mortify and to quicken, to Convince*
 Verse 5, 9
 Ga. 5, 16, 25
 and 6, 18
 Rom. 18, 15
 1 Cor. 6, 19
 Galat. 5, 22
 Rom. 8, 2
 1 Phes. 2, 22
 and

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and to Comfort, to teach and to
bring to remembrance, to guide into
the way, to uphold in the way, and
lead to the end, to be the earnest of
their Inheritance, and the Witness of
their Son ship, the seal and the seal-
er, wherewith and whereby they are
sealed unto the day of Redemption,
by whom they have an access to the
Father, who are also an habitation of
God through the spirit. Such are
the undoubted Operations of the
Spirit in thole that shall be saved,
for hereby We know that We dwell in
Him, and He in us, because He hath
given us his Spirit.

1 Cor. 3, 16

Ro. 8, 9 11

John 16. 7. 8

& 14. 26

and 16, 13

Psalms 11: 18

and 143. 10

Ep. 1, 13, 16

Rom. 8, 14

Ephes 4, 3

& 1, 18, 22

1 John 4, 13

And therefore take heed, good
Reader, of reviling any of these
workings, or of scoffing at the
words (for surely we cannot but
think that the Holy-Ghost knows
best how to express his own work-
ings) O think of this, that *despight*
done to the SPIRIT of Grace sup-
poseth a *Trampling under foot the*
son

Hebr. 10: 29

Right Thoughts

Son of God; And truly one would think one might say in this Case as Ahasuerus did in another, Who is He, and where is He that durst presume in his heart to do so? O Tremble, good Christian at the very Thought of such a thing, that the Holy Spirit of God should be grieved or vexed by the sons of Men, but especially that any should presume to Blaspheme him. And let this serious thought dwell with thee, That it is the Sin against the Spirit of Grace that excludes from Grace to Repent of SIN: Thou therefore that bowest the knee at Our Father, and at the Name Iesus, Remember that there is a Third, who together with the Father and the son, is to be Worshipped and Glorified.

Ephes. 4, 30

Isaia. 63, 10

sects

word

Sect. XLIII.

TO proceed, He that hath
Right Thoughts of the Spirit High thoughts of our Obligations to the Spirit
 thinks himself alike behold-
 ing to the *spirit*, as to the *Father*
 and the *Son*, in the business of his
salvation, for to the working of
 the Father and the Son, both
 which are Great and Glorious in
 mans salvation, there must be ad-
 ded the *supply of the spirit*, For
 God hath chosen us to salvation, as Phil. 1. 19
 well through sanctification of the
 spirit, as through the Belief of the 2 Thes. 1. 13
 Truth. And therefore (saith
 Christ) I will pray the Father, and John 14. 16
 he shall give you another Comforter
 that He may abide with you for ever,
 even the spirit of Truth, &c. And
 again, It is expedient for you that I
 go away that I may send Him to you. and 16. 7

It is Expedient; that's a great
 word, He saith not onely, it will
 be

be as well for you if He come to you, as if I had stayed with you; but it is expedient for you that I go, that He may come; As in works that must pass through more hands than one, it is Expedient that the *First* hand be taken off, that the *Finishing* hand may come.

the finishing
work in
mans salva-
tion the spi-
rits work

And therefore the *Finishing Work* is the Spirits work. The Father (by his Mercy,) The Son (by his Merit and Mediation) and the Spirit (of the Father and the Son) by his *In-dwelling*,) as these *Three* are *One* in themselves, so in Mans salvation, which (Scripture saith) is in the son, given us by the Father, but sent us home by the spirit. When the Comforter is come (saith Christ) whom I will send to you from the Father, even the spirit of Truth, He shall testify of Me. The Grace of Our Lord Iesus Christ, and the Love of God is brought home to us, and We to it, by the Commu-

John 3, 11

John 3, 16

John 15, 21

2 Cor. 13, 14

The righteous mans Evidences

nion of the Holy-Ghost. The Son
 by his *Incarnation* (which was the *John 17, 24*
Work which his Father gave him to
do) brought Heaven Down to us,
 and the *spirit* in our *Regeneration*
 (wherein we are said to be *Born of* *John 3, 8*
the spirit) makes us his Temples
 and Gods Habitations, and builds *Ep. 2, 21, 22*
 us up to Heaven. The Son *Offers*
up Himself, and makes us accepta- *Hebr. 9, 14*
 ble to a *Just God*, through his com- *Ephes. 1, 6*
 lineſs, that is to ſay, his Righte-
 ouſneſs, put upon us; And there
 is alſo an *Offering* up of us, a
 making of us amiable to an *Holy*
God by the Holy Spirit, That the
Offering up of the Gentiles (ſaith *Rom 15, 16*
 the Apoſtle) *might be Acceptable*
being ſanctified by the Holy-Ghoſt.
 The *Maker* of the New Cove- *2 Cor. 6, 2*
 nant is the *Father*, The *Mediator* *Hebr. 8, 6*
 of it is the *Son*; And the great
Matter of it is the *Spirit*, for this
 is the ſum of All, *I will put my* *Exek. 36, 27*
ſpirit within You, who is therefore
 called

Ephes. 1:13
Holy Spirit
the great
New Testa-
ment pro-
mise.

Luke 2, 25

Acts 1, 4

Verse 7, 8

Fruits of
the Spirit

called the *Holy Spirit of Promise*. For as the *Coming of the Messiah* was the Great Hope and Expectation of the Fathers of the *Old Testament*, which is therefore called a *waiting for the Consolation of Israel*, for the *coming of the Holy-Ghost* in the *New*, and therefore called a *waiting for the Promise of the Father*; And therefore when the Primitive Disciples were curiously inquisitive, and desirous of the *Knowledge of the Times and seasons*, Our Gracious Saviour who best knew what was best for them, confines them to and comforts them with this Expectation that *the Holy-Ghost should come upon them*. And Oh that many whose vehement Desires run out that way, (*viz.*) after knowledge of times and seasons, would endeavour more for the sweet Influences and Incomes of the *Holy-Ghost*, whose *Fruits* (saith the Apostle)

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Apostle) are Love, Joy, Peace,
Long suffering, Gentleness, Goodness, Galat. 5, 22
Faith, Meekness, Temperance, &²³
gainst which there is no Law.

SECT. XLIV.

O Blessed Fruit of the thrice-
Blessed Spirit (for this Blessed fruit
was the Blessing of Abraham
come on the Gentiles through Jesus Galat. 3: 14
Christ, even that We might receive
the promise of the Spirit through
Faith. The Fruit that undid us
was Forbidden Fruit, Fruit against Gen: 3: 17
Law, but against such there is no chap. 2: 17
Law: Man Eating of that Fruit
was to die the Death, but this Spi Rom. 8: 2
rit of Life makes us free from the
Law of Death, so that now We and 6, 22
have our Fruit unto Holiness, and
the end Everlasting Life.

Sweet Fruit, may I well say, Sweet Fruit
if Life be sweet or Liberty (for
where the Spirit of the Lord is there 2 Cor. 3: 17

is Liberty) or if Peace be sweet, or
 Love lovely, or Joy joyous : Or if
 these be not enough, here is Tem-
 perance, Meekness, Faith, Good-
 ness, &c. We may say here (as
 Cantic. 7:13 'tis said in the Canticles) at our
 good are all manner of pleasant fruits
 Here, I am sure, I may say, and
 not beguile my Reader, are fruits
 pleasant to the Eye, and good for
 Food. (for the Kingdom of God is
 not meat and drink, but Righteous-
 ness, and Peace, and Peace, and
 Joy in the Holy-Ghost) and truly to
 be desired to make one Wise, for the
 things of God knoweth no man but
 the Spirit of God, now we have re-
 ceived not the Spirit of this World;
 but the Spirit which is of God, that
 we may know the things that are free-
 ly given to Us of God, which things
 also we speak not in the words which
 mans wisdom teacheth, but which the
 Holy-Ghost teacheth, comparing
 spiritual things with spiritual; and
 therefore

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The righteous mans Evid. nee. 423
therefore He is called the Spirit of
Wisdom and Revelation, that We Ep 1. 17. 18
might know the Hope of his Calling,
and the Riches of the Glory of his
Inheritance in the Saints:

The Fruit forementioned was
of the Tree of Knowledge of Good and Evil; but the Fruit of the Spirit is
in all GOODNES, Righteousness, in all good
and TRUTH. Here is ALL Goodness & truth
and No Guile. So then it Goodness
it self be Good, if Righteousness
be Desirable (for We through the Spirit wait for the hope of Righteous-
ness by Faith,) it Truth be amia-
ble, (for He is also called the Spi-
rit of Truth, and said to guide into
All Truth.) In a word, if accord-
ing to the Riches of the Glory of God,
We are strengthened with might in
the inner man by the Spirit, changed
into the same Image from Glory to
glory by the same Spirit; If there
be any Consolation in Christ, or com-
fort of Love joyed with the fellow-
ship of the Spirit; If God be a

ff gold

Right Thoughts.

good Guest, (for Ye are the Temple of God if the Spirit of God dwell in you,) Or if Heaven be worth having, or that it be good for us that dwell in this Tabernacle, to be clothed upon, that Mortality might be swallowed up of Life, the Earnest whereof is the Spirit, Sure'y well may the Fruit of the Spirit be said to be in All Goodness. As Money answers All things, in temporal Respects, so where one Evangelist saith, how much more shall your Father give good Things, &c. The other reads, How much more shall he give the holy Spirit to them that ask Him, so that the Holy Spirit answers All good Things.

And here I cannot but lament the Drunkenness of our Ephraim who by abusing good things, cast away the Best Thing, quenching the Spirit with strong Drink which as it takes away mans heart so it keeps away Gods Spirit, Scripture saith, be not drunk with

Drunkards
quench this
Spirit
Isaiah 28.1

2 The. 5. 19

H. 12. 4. 11

Eph. 5. 18

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Wine, wherein we excess, but be filled
with the Spirit, for the clean Spi-
rit can not dwell in an Heart (es-
pecially) overcharged with surfeit-
ing, drunkenness, and odious excess. Luke 21.38

SECT. XLV.

V Herefore, good Read-
er, say as David, *Thy*
Spirit is good, and *the Spirit*

Pray as David, O take not thy holy
Spirit from me, but uphold me with
thy free Spirit, Pray and wait for

the Spirit having put the *Promises*
in suit by *Prayer.* Survey his
daily workings, and *work thou*
with him, for the Word himself

useth as to his helping our Infir-
mities $\sigma\upsilon\nu\alpha\nu\tau\iota\lambda\alpha\mu\beta\acute{\alpha}\nu\epsilon\tau\alpha\iota$ is a Me-
taphor taken from two that lift

together one over against another at
the same stone or piece of timber
to lay it in the Building.

Moreover, prize his Evidence,
for as he worketh, so he *witnesseth*
with our Spirit that We are the chil-

F f 2

dren

Prize his
Witnessings

Verse 16, 17

Act 13. *children of God, and if Children, then He is, &c. make in the comfort of the Holy Ghost (as Scripture speaks) even of his Evidence who is both Earnest, Seal, and Witness.*

Listen to the Spirit, who never bids us to our hurt, the Spirit saith come, take of the water of Life freely: His *Charms* are *Wise*, his *Reproofs* an excellent *Oyl*, his *Convictions*, *Kindness*; and all

James 3 *his motion is, dictates and Counsels are first pure, and then peaceable.*
Prov. 2 *He that hath an Ear, let him hear.*
1, 19

ch. 3, 6, 13 *what the Spirit saith to the Churches, 'tis 6 time over in a Chapter; it seems We are dull of hearing when Our best friend is speaking. We could hear the Serpents hiss, list to Satan when he doth but whisper to us, but when the Spirit speaks so loud that all should hear, even to the Churches. He finds our ears growing up our Ears; and when He comes to us by His sweet invitation*

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we treat this Heavenly Messenger;
2. *Hannu* did King *Dauids*, cutting
of his motions *in the middle*, and
so we send him grieved back, to
the high provocation of God that
sends him. But the Spirit is (as
his *Fruit is*) Long suffering, or
else He would not so long strive
with *Man*, with troward and
stubborn man, but yet think He
will not *alwayes* do it, as God
roundly could the Old World.
But Wo, Wo unto thee it that
Sin away the Spirit, for casting
away from Gods presence is insepa- *Psalm 51. 11*
rably annexed to the taking away
his holy Spirit, (as it is in the *Psalmist*)
and those Spirits are sad
proofs of it, to whom God went
and Preached by this Spirit in the *1 Peter 3. 18*
dayes of *Noah*, for being then
disobedient, they are now in Prison;
And sure We cannot but think it
just and reasonable that we care-
fully hearken to him, whenever
he comes on Gods errand to us,

Rom. 8. 26

Grieve not
the Spirit.Ephes. 4, 22
to 25, 26How that
may beBy Commis-
sions,

Isaia, 63, 10

Acts 7, 51

2Sa. 18, 15

Who (if ever we would speed)
must go on *Our Errand to God*,
and *make Intercession for us*.

And oh how disingenuous and
injurious must we needs think it,
on the other hand, to grieve him
that Comforts us, which the A-
postle saith we do, when we put
*not off, concerning the former Con-
versation, the Old Man which is cor-
rupt according to deceitful Lusts, &
put not on the new Man, &c.* when
we put not away lying, corrupt Com-
munication, undue courses for a
Livelyhood (instead of diligence
in our lawful Calling,) anger, bitter-
ness, Evil speaking, and all Malice;
even by All such undue Affec-
tions, Words and Actions; Nay
that We should *Vex*, yea Resist
him, as the *uncircumcised* in Heart
& Ears; nay quench the Spirit, with
excess of Wine, &c. as is said be-
fore, put him quite out (as Saul
said, God is departed from me and
answereth

(answereth me no more) now Fire is put out as effectually by *not putting on of Fuel*, as by putting on *Omissions* of Water, and the *holy Spirit quenched by Sins of Omission* as of *Commission*, by Contempt and wilful neglecting of holy Duties, Means and Ordinances; and therefore *Pray without ceasing, give thanks in every thing* is put into the front, and *Despise not Prophecys* comes up in the rear, *1 Thes. 5, 17, 18, 19* of that Apostolical grant *Caveat Quench not the Spirit*. Rather let us (as made by *Christ Priests unto God*) keep *alwayes burning* upon our Hearts this *holy Fire*; and stir it up by meditation, *while I was musing* saith *David, the Fire burned*; and blow it up by Prayer, *Teach me to do thy will, O God, thy Spirit is good, &c.* Especially let us Pray and watch and wait (as the Primitive Disciples) for the *Lords Spirit on the Lords day*; And *Rev. 1. 10*

Let us adde the Fewel of diligenc
 and industrious Observation to all
 his fervent motions, when we
 hear the sound of his go:gs then let
 us bestir our selves; When the Ho.
 ly Ghost saith to day if ye will hear
 his voice, let us not harden our
 hearts, nor put him off till to
 morrow, for the Spirit (is as the
 Wind that) bloweth where and when
 he listeth; when the Spirit saith
 Come let the Bride say Come, and
 let him that heareth say Come. Let
 us not harbour any Canall Low,
 base Thoughts of this glorious Spi-
 rit, this was Simon Magus his sin.
 Especially let us not by close Hy-
 pocrisse or secret dissimulation a-
 gree to lie to the Holy Ghost, and so
 to tempt the Spirit of the Lord, this
 was Ananias & Sapphira's sin, and
 it cost them dear, and they are
 peculiarly said to tempt the Spirit,
 because it is his peculiar work to
 search all things,

Isam 5:24

Hebr 3:8

John 3:8

Rev 22:17

 Mark 16:13
 1st Cor 12:13
 2nd Cor 13:13

2nd Cor 13:13

2nd Cor 13:13

1st Cor 12:13

Secd.

Sec. XLVI.

ANd now to shut up all, what Holy Fear and Love of this Holy Spirit may at once fill Our Thoughts when we consider that although Holiness be the peculiar Attribute of the Spirit, from which he receives his Denomination (even as Greatness is peculiarly ascribed to the Father (who is therefore said to be in Heaven, and Kingdom, Power, and Glory to be his) and Grace to be the Son) in respect of which special property of the Spirit, All sinag. i. st God is said, in a special manner, to *be the Spirit*, yet such is the rich Mercy of this Holy Spirit in Condescension to poor mans Salvation, that He undertakes it (as his peculiar Office & work) to come into mans Heart unsifted, and unfurnished, when

The wonderful condescension of the Holy Spirit in the work of salvation.
 Mat. 6. 9. 3
 Rom. 16. 24
 1 Cor. 16. 23
 Gal. 6. 13
 Phil. 4. 23
 1 Thel. 3. 13

Zijne

Zijm, Ochim, and Im have dwellt there, when vain Thought. have lodged there, into a very sink of sin, a house without windows, a heap without order, a very Hell of cursed Confusion and of every hateful and hurtful lust, and that when there was none to go before him, or to prepare for him, Whereas though herein God commended his love to us in that while We were Enemies Christ dyed for us, yet would not the Son be born to die, or lodge in a Womb, or come into the world, till this Spirit went before him, to prepare a p^lace for him, and to fit a Body to him, for so may the word be rendred, a Body hast thou prepared me, or a Body hast thou fitted me.

O sweet Spirit! what tongue can praise, or heart prize thee according to thy glorious Grace to poor sinners? When God first

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Hebr. 10. 5
As in the
Margo

Genesis 2, 7

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He was a lump of innocent Clay ;
but when thou comest to breath
the breath of *New Life* into sinful
man , thou breathest into a noy-
some Carkale, an heart full of *Rot-
teness* , and takest up thy Dwel-
ling in that very part where his
Plague sore runs. And now seeing
Thou dost not shun those that
have the *Plague of the Heart*, come
in, thou blessed of the Lord, to
this Heart of mine, Thou art a
Fire that can purge my Dross,
and not be impaired ; a *Water*
that can wash away all my filth,
and not be defiled ; Now to thee,
Blessed Spirit, with the Father &
the Son, be Glory for ever. *Amen*

1 Kin. 8, 23

2 Chro. 6, 39

Mat. 3, 11
Isaia 44, 3

Sec. XLVII.

FINALLY, As our **Tho-** Thoughts
ughts of God, so our **Thou-** for God
ghts *For God* are onely *Right* must be by
when agreeable to *Scripture Rules,* scripture
For rule

See Bp. An-
drews in the
second Com-
mandment

Imago & I-
maginatio, p
C. 6. 1. 1. 1.

Col. 3. 3

Mat. 23. 9

S. B. Bishop
T. 1. 1. 1. 1.
1. 1. 1. 1.
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1. 2. 3

24

2. Sam. 7. 2

Lev. 3. 3

and 29. 25

For as the second Commandment
forbids all **IMAGES**, so also all
IMAGINATIONS in the things of
God that are not warrantable by
the word of God. The Hebrew
express both by one word, *for*
Thoughts are the Images of things
in our minds. What the Apostle
calls *Wife Worship*, Our Saviour
calls *Vain Worship*, though the
things may have a shew of wisdom
and humility, were the fear to
words God is taught (as in Poper.)
by the Precepts of Man.

When David took up thoughts
of Building God an House, he con-
sulted *Nathan the Prophet*, which
when *Solomon* was allowed to ac-
complish, it is said, *Now these*
are the things wherein Solomon was
instructed for the Building of the
House of God; which when *Heze-
kiah* did restore, 'tis said also, he
set the *Levites* in the house of the
Lord with *Cymbals*, with *Psal-*
teries,

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teryes, and with Harps according to the Commandment of David, and of Gad the Kings Seer; and of Nathan the Prophet, for so was the COMMANDMENT of the LORD by his Prophets.

Zeal without Knowledge is Heat without Light, which is so like Hell that it cannot be pleasing to the God of Heaven; for Hell is a Fire that never goes out, and yet over Darkness. Wherefore, Reader, whenever thou thinkest to do any thing for God, Ask his Word first, whether it will be well taken. How lamentable is it to think how perniciously Our Thoughts for God may miscarry for want of this. Some kill Gods Saints, yet think they do God good service, and I like Paul, I verily thought with my self that I ought to do many things contrary to the name of Iesus of Nazareth. Poor Yerah, no doubt, thought to do God a good

Rom. 10, 8

Mark 9, 46
Mat. 23, 29

John 16, 2
Acts 26, 9

2 Sam. 6, 6, 7

good piece of service when He put
 forth his hand to stay the Ark,
 when the Oxen shook it, but God
 smote him for his Error that he dy-
 ed; A severe punishment, may
 some man think, and a slender er-
 rour, especially considering that
 the Man meant well; But when
 we consider that of all the Deca-
 logue, the mention of Gods jea-
 lously is only annexed to the
 second Commandment, (now jea-
 lously hath a sharp Eye not onely
 upon the down right Act, but
 also upon every thing that comes
 near it, or leads to it, or looks
 like it,) We cannot wonder at the
 formidable instances of Gods se-
 verity recorded in Scripture, such
 as *Pharaoh* here, and *Nadab* and
Abihu were, who offered (tis not
 said Forbidden Fire, but) strange
 Fire before the Lord, which he com-
 manded them not, and there went
 out a Fire from the Lord and de-
 voured

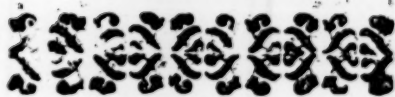
Bp. Taylors
 Preface to
 his Dissua-
 sive,
 The Roman
 Church can
 never justi-
 fy her self
 from Idola-
 try, yet if it
 were but sus-
 picious, God
 is jealous &
 will not en-
 dure any
 causes of
 suspicion or
 motives of
 jealousy.
 Things like
 Idolatry can
 no ways be
 excused,
 Bp. Taylors
 Dissuasive
 from P. 20. c. 1
 pag. 37
 Levit. 24, 1

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voured them. Onely just in the Verse before there was *Holy Fire upon the Altar*, which God sent chap: 9. 24 down from Heaven in the sight of the People, and God would have this *Fire preserved*, and (it Lev. 6. 13, 9 seems) onely made use of in the case of holy Offerings. I shall shut up this head with that remarkable Text of Scripture, *Shew them* Ezek. 43. 11 (saith God to the Prophet Ezek.) *the form of the House and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the Ordinances thereof, and all the forms thereof, and all the Laws thereof, and write it in their sight, that they may keep the whole form and all the Ordinances thereof, and do them.*

THE

Right Thought



THE
CONCLUSION

Of the Whole,
With Motives & Rules
for the keeping of Thoughts
R I G H T.

S. A. I.

Exhorteth
to self reflec-
tion by and
upon our
Thoughts

AND thus having given Rules
for the *Tryal* of Thoughts,
and certain *Schemes* of such
Thoughts as are according to
Rule; Let me earnestly Exhort
Thee, O Reader, to think seri-
ously of thy Thought, That
Thou mayest know what to think
of thy Self, and what God thinks
of Thee.

For

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For as man *Excels* not other Creatures in seeing, hearing, tasting, &c. but in *thinking*; So therefore is the *Righteous* said to be *more Excellent* than his *Neighbour*, in this same Chapter where the *Thoughts of the Righteous* are said to be *Right*; for herein a Good man excells Another, more than another excells a Beast, For even man *th* it is in honour and considereth not, is like the Beasts that perish, saith the Psalmist. Therefore saith he to God *Consider my Meditation*, and if God consider our *Thoughts*, it concerns us sure to Consider them; And therefore saith also of Himself, *The Meditation of my Heart shall be consideration, or Animation* (for so the word signifies as well as *understanding*) and so may refer to the *Reflex Acts* of the mind upon it self, as well as its *direct Acts* upon other Things.

For, Nor
Aper Audi-
tu, Sphynx
visu, simia
gustu, &c.
Pro. 12, 26
Verle 5

Psalm 49, 29

Psalm 2, 3

Psalm 49, 3

ab eadem
Rad.

Sect. II.

AND yet alas such is the Corruption of mans Mind by Nature, that few can be found free to think of their Thoughts, except it be corruptly to think them FREE:

But yet They that are Partakers of *θεῖας φύσεως* of a Divine Nature, (to speak with Scripture) will bear some Resemblance of the Divine Mind which begets in it self the express Image of it self (as the Apostle speaks) by self-Reflection. And as the Internal begotten WORD was the Eternal Delight of the DIVINE MIND, (I was daily his DELIGHT.) So it Thou make it thy Daily Business conscientiously to converse with
 1 Pct. 3, 4 the hidden man of thine Heart, in this Excellent way of self Reflection; This will be not onely as
 Levit. 11, 3 the Chewing of the Cud in the Levitical

The righteous mans Evidence.
 tical Law, a signe unto thee of a
clean Heart, but will also embalm
 thy Soul, as it were, with a cer-
 tain Divine delight, a Celestial
 serenity and satisfaction.

Sure I am that the best Chri-
 stians do find themselves shortest
 fed with Spiritual Ioy, when
 through *Sin*, *Sloth*, or *Disſuetude*
 they are least *Wont* or *willing* to
 turn in to themselves by this *selfe*
Reflexion.

The *hidden Manna* is meat for
 the *hidden Man*, and thou must
 turn in there if thou wouldest tast
 of Gods Dainties. Christ will
 not sup with Thee, except He
 find thee at home, *I will come in* Revel: 3: 20
to Him (saith Christ) and *sup with*
him; And therefore if Thou
 wouldest *sup with Christ*, Thou
 must all o turn in to Thy self. *The*
stranger (to God and the *stranger* to
 himself) *doth not intermeddle with*
this Ioy. Prov. 14: 10

Right Thoughts

And now hoping, good Reader, that this little Treatise will find thee thus *at home*, and *All well there*; I shall onely adde a few *helps* for the *keeping Thoughts Right*, (for it is not enough that the *Watch* be *well set*, but it must be *well kept*.)

1. In some moving Notional Considerations.

2. In some practical Rules.

Of each of these very briefly; and so we shall shut up all:

I. Motive to Right Thoughts.

1. Motive
to Right
Thoughts
Psal 146 3

Consider that as thy *Pulse* so
thy *Thoughts* will be always
Stirring to thy *Dying Day*.

Thoughts
will be al
ways stirring

Psal 57, 25

Isaia 57, 20

Now what is alwayes in *Motion*
had need be well Ordered. If thy
Thoughts *boyl* not *up* with a good
matter, as the Psalmists did, they
will be as the *Raging Sea* that can
not rest, but is *still* *raising up* *Mine*

and

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and Dirt. Though Thou canst not always be waking, yet thou canst *Sin sleeping*, because thou canst *Think sleeping*, and we have seen that the *very thought of foolishness is sin*. As in the Law, a Man might be *unclean* by that which happened in the Night, so our Thoughts may drop Defilement upon our Consciences when we are asleep in our beds: And Oh let this Consideration awaken us to Repentance even for *Thought-sins* of our sleep!

Isaia 57 20

Prov: 24, 9

Leut. 23: 10

'Tis the *Policie* of Princes to keep *working* HEADS well imployed, and so must we deal with our *working* HEARTS.

II. Motive.

NEXT Consider what a Glorious Theme for thy Thoughts, God hath provided (even All Good in One) in that

2^d Motive

Gl. rious

Theme for

thy Thoug

ghts

G g j

short

Isaiah 12, 2, 3 *short and sweet Rule*, CONSIDER
 J E S U S (*in whom* are hid all the
Colos. 2, 3 *Treasures of Wisdom and Know-*
ledge.

Astronomy doth but survey a
 Dung-hil, for *Stars* are but *Dirty*
Clods in comparison of that Glory
 that lyes within Reach of the
 A S T R O L A B E of thy *Thoughts*
 if thou do but *Rightly* consider
 J E S U S.

Truth is, 'tis a wonder a Chri-
 stian can much think of any thing
 for thinking of his Christ, but that
 we are so much Corruption, and so
 little Christian. Saint Paul could
 hardly do it; perhaps He forgot
 his Cloak at *Troas*, when he left it
 behind him; yet he had not,
 good man, much else to think of
 but the Cloaths to his back. But
 however, we are sure that we find
 him wrapping himself up, almost
 every other line, in the warm
 Thoughts of a J E S U S. Blessed
 Soul!

Soul! strip him to the Back;
or rip up his Bosom, there
you still find *the marks of the*
Lord J a s u s. And here me-
thinks I could even *forget my self*,
and run along in my Thoughts
with this sweet Apostle, but that
I must not forget my Reader, for
'tis time to be hastening towards a
Conclusion.

Gal. 6, 17

As 'tis said
Call's might
have been
read in Qu.
Mayes
heart if it
had it been
ripe up

III: Motive.

[A]gain. Consider that to keep
thy Thoughts Right, is the
way to keep Thee so. My Life
for thine, He that keeps his Tho-
ughts Right, shall never die
Traitor to God or the King.
Not to the King; for *Curse not*
the King no not in thy Thought,
saith the Rule of Righteousness.
Not to God, for Right Thoughts
will yield the Fruits of Righteous-
ness. Fruits of the Lips, *My*
Heart is Inditing a good matter, I

3 Motive
Keep Right
Thoughts &c
they will
keep thee
right

Psalm 45, 3

will speak of the things I have made touching the King, my Tongue is the Pen of a ready Writer, so saith the Psalmist. And the Fruit of good living; I will meditate (saith He) in thy Precepts, and have Respect unto thy Wayes. and again, I have remembered thy Name, and have kept thy Law.

Verse 55,

III. Motive.

4. Motive
Right Thoughts will
yield peaceable Fruit

Mal. 3, 16

Verse 17

AND lastly Consider, That Right Thoughts will yield as the Fruits, so the *Peaceable Fruits of Righteousness*. For these are thy fair Evidences that thou art in *Gods Books* (as we say proverbially of One highly favoured) that Thou art one of his *Jewels*; for a *Book of Remembrance was written before him for them that Thought upon his Name*; And they shall be mine, saith the Lord of Hosts, in that day when I make up my Jewel. And

[The Righteous mans Evidence.

And how should We count and
ke p^r that as Our *peculiar Treasure*,
in respect of which God counts
Us so.

And therefore in the II. place
to Direct thee.

I. Practical Rule.

THe First Practical Rule for
the Keeping of Right Tho-
ughts, is Diligent and daily

*r. Practical
Rule.*

*Repent of
evil Thou-
ghts.*

Acts 8, 22

Repentance of Evil Thoughts, what saith the Apostle? *Repent & pray God if perhaps the Thoughts of thine heart may be forgiven Thee,*
And O what cause of deep Humiliation for our Thought sins is here, that the very Thought of a mans Heart may bring a Man to a *peradventure* or a *Perhaps* whether ever He may be forgiven.

What saith *Iohn Baptist*? *Bring forth therefore Fruits meet for Repentance,* and think not to say within

Matth. 3, 8

your

Right Thoughts

your selves, &c. Hence thus much is Evident, that where Fruits meet for Repentance are *brought forth*. Evil Thoughts are expelled and *cast forth*. Now as nothing can banish *Darkness* but *Light*, so can nothing expell *Evil Thoughts* but *Good Thoughts*.

And as the *Ablaquation* and laying of the *Roots bare* in the time of year, is the way to make *Trees bring forth Fruit well in their season*; so the laying Our Hearts *bare* in the sight of God by *Confession, Compunction, Contrition, deep Humiliation* for our *Evil Thoughts* is one way to be fruitful and abounding in *Good ones*.

II. Praetical Rule:

2 Praetical
Rule

2Sa. 13, 20

Make the
evil of thine
heart sub-
servient to
thy good
thoughts

NExt, as the Israelites went down to the Philistines to sharpen every man his Share, and his Colter, and his Axe, and his Mattock,

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Mattock, because they would not suffer a Smith in Israel; So deal with the Corruption of thy Nature, that would not suffer One good Thought in thy Soul. Whet thy Thoughts for good by that very Contrariety that is in thee to good, For instance.

Thou complaineſt that ſuch is the corruption of thy Nature, that thou canſt not of thy ſelf think one Good Thought; Why, Think then of the Corruption of thy Nature, and even this Thought well followed, ſhall be a Good Thought in Thee, and a Good Thought for thee.

Thou complaineſt that thou canſt not think of Heaven for the thoughts of Earth, and of things below; why, think of theſe things, onely think of them aright (*viz;*) as Gods Word, and thy Reaſon and thy Senſe tell thee, as what God hath placed under thy feet (as *psalm 8, 6* the

the Psalmist speaks) Let me tell thee that *Right Thoughts of Earth*, and of things below, may help not hinder thy thoughts of Heaven.

In Nature, the *ambient Winter-cold* makes *Springs* in the Bowels of the Earth, (they say) the hotter. Mans Heart is a Spring, and Thoughts are its flowings, and thus *David* (we have seen)

Psa. 39, 1, 3 *waxed hot with musing, while the wicked were before him.* God can make Corruption of Nature subservient to Grace; as *Ioshua* said of the *Canaanites*, *they are Bread for us*, God can make the very *Evil* of our Hearts to be Food and Fuel to our *Good Thoughts*.

Num: 14, 9

III: Practical Rule.

NExt, *Heave daily* at thine Heart, for our Thoughts are our *Heave Offerings*. Lift at thine Heart as they do at a great Stone or piece of Timber which is, by raising, to be laid into the Building. *Vnto thee O Lord, do I lift up my soul* (saith holy David.)

3 Practical Rule

Heave at thine heart
Num. 15, 20

Psal. 121, 5

But then still Remember that of thy self thou art not sufficient to think any thing (aright) as of thy self. Therefore Pray in aid of the Spirit, whose work it is (as in Prayer too) in Meditation *ευχαριστουμεν* to lift with us, and to help us to lift. And Pray in Faith of that Promise, the Holy Ghost, whom the Father will send in my Name, shall bring All things to your Remembrance, that is, Good Thoughts to your minds. And here let me desire thee carefully to Remem-

But not in thine own strength,

pray for the Spirit to help thee to right thoughts

John 14 26

Remember this, That, if Gods
 Acts 5:3 Spirit do not, Satan will be fill-
 ing thine Heart.

The very *First Petition* in the
 Lords Prayer teacheth us to pray
 for *Right Thoughts*, for by these
 Isa. 8:13 we *sanctify the Lord God in our*
 1 Pet. 3:15 *Hearts*. And therein also to pray
 for the Sanctifying Spirit, whom
 Luke 11:13 God hath promised *to give to them*
that ask him.

And further, be sure to be
 be thankful for right thoughts *thankful to God*, when he helps
 thee to be *thoughtful* of that which
 is *Good*; in this sense, *Give thanks*
 Psal 136:4 *at the Remembrance of his Holiness*,
 even when he helps thee to Re-
 member it. *Humble thankfulness*
 for what we have is a *cleanly way*
 of begging for more.

And that thou mayest always
 be full of *good thoughts*, Implore
 Gods Grace to fill thee with those
 sanctified Affections that carry
 the Key, and command of the
 thoughts,

Labour for
 holy affec-
 tions

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Thoughts, (*viz.*) Holy Fear and Love.

For the First of these, even Fear slavish Fear can carry the *thoughts* before it (the Mariners in a storm can easily think of their Danger) *Jonah 1, 3*
And shall not an holy and Filial fear? *they feared the Lord, and* *Malac. 3, 16*
(saith the Text) *they thought upon his Name.*

And as for Love, as the Holy *and Love*
Fire under the Frying pan made *Levit 2, 7*
the Oyl of the Oblation to bubble and *Cacabus 2*
boyl up, (which is the Psalmists *Rad. Hebr.*
very word) *Holy Love* is this Fire *ebullivit,*
that makes *Thoughts boyl up,* for
the very first word of that Psalm *Psalm 43, 1*
which is entituled a *Song of Love,*
is this, My heart boileth up with a
good matter.

Experience tells us that the affectionate and tender Mother can *Animus est non ubi amat, sed ubi amat,*
leave her *thoughts* behind her at home with her sucking Child
when she goes abroad. Thus
worldly

Right Thoughts

worldly Love will have worldly thoughts, and Gracious Love will have Gracious thoughts. *Ob how*
Pf. 8:19, 97 I love thy Law! it is my Meditation
all the day. And 'tis a signe Holy
Love is but weak and feeble, when
Deut. 10:5 holy thoughts are but faint and few.

And here let the Reader most carefully observe, that where *Moses* layes down the *First and great Commandment*, *thou shalt Love the Lord thy God*, onely in three words, *with all thy Heart, and with all thy Soul, and with all thy Might* (or strength.) Our Saviour (repeating the Law) adds
Mat. 22, 37 Mark 12, 30 Luke 10, 27 a Fourth, (*viz.*) *ὁ παν ἀκρόαται*, ex
omni Cogitatione (to Bez. & vulg. &c.) *with all thy Thought or Mind*, plainly enough suggest-
 ing unto us, that the *Strength* of the Heart cannot be reckoned as engaged to the *Love of God*, where the *Thoughts* of the Heart are not drawn Out by it.

And

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And therefore labour to ascertain and to clear up thine Interest in God, and Christ, and Heavenly things daily more, and more, for Christ saith not where Anothers, but *where your treasure is, there will your heart be also*; for as Interest raiseth Love, Love hath power to leavy Thoughts, and to keep them in readines for its use and service, so that if thy Treasure be in Heaven, there will thine heart be also.

Mark 12. 34

Luke 10. 34

Luke 12. 34

IIII. Last Practical Rule,

Lastly, As the Israelites were to reckon their Beginning of Months from the time of their Deliverance, so let the Thoughts of thy DELIVERER still begin both thy Weeks and thy Dayes; for it was both upon the First of the Week, and of the Day, that our Blessed Lord Rose again

4th Practical Rule,

Begin thy Dayes and Weeks with Right thoughts

Exod. 13. 2

John 20. 3

H h

from

Right Thoughts

from the Dead, and We must
imp .our Thoughts, if we would
 collos. 3, 1 help their flight, upon the *ring*
of Our Saviours Resurrection.

Revel. 1, 10 *S. Iohn was in the Spirit* on the
LORDS-DAY, that is, on the
 First of the Week; for it is gene-
 rally confest that the First day of
 the Week was as well known, by
 the Primitive Christians in the
 Apostolical Age, by the Name
 of the *Lords-Day*, as any other
 day was or is, by Jews or Gen-
 tiles, known and distinguished by
 any other Name.

Thus did the dear Disciple be-
 gin the Week, and thus did Holy
 David still begin the day, whose
 constant course was to take his
 flight for Heaven *on the wings of*
the Morning, (when I was awake
 psal. 139, 13 *(saith he to God) I am still with*
thee.) And thus should the *First-*
 Genes 4, 4 *lings of the flock of our Thoughts* be
 for God still, still; *First seek the*
Kingdoms

The righteous mans evidence.

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Kingdom of God, that is, not onely above All, but also every Week, and every Day, first of All.

Matth 6. 33

Of all the *Ten* there is but *One* Commandment that begins with a *REMEMBER*, O forget not *that. Remember the Sabbath day to keep it holy.* This is the standing Law, commanding one Day, or *Seaventh part* of the Week, (blessed of God above all the rest) to be set a part for God, for so also the Commandment ends, *the Lord Blessed the Sabbath Day, and hallowed it.* The Perpetual obligatoriness of which Law is strongly asserted by the Learned *Hooker*, and declaredly owned by the Church of *England*; there being subjoyned to the publick reading of this fourth Commandment, as well as of the rest, a *Lord have mercy upon us, and incline our Hearts to keep this Law.* And if in *Words we confess this Law, O let not our Works deny it.*

Exod. 20. 8

Verse 11

Hookers
ecclesiastical
politic

See also the
Hans of the
Place and
Time, &c.

Titus 1, 16

Now

John 1, 3

Mark 2, 28

Mag. 2,

Now as the SON of GOD,
 being Maker both of the *First Cre-
 ation and Sabbath*, for by Him were
All things made, and without Him
 was nothing made that was made,
 (as we have already seen) *First
 Blessed* that Day wherein He *first
 Rested*, for the Commemoration
 of that First and Glorious work of
 his; So after that He became the
 SON of MAN, being still LORD
 of the SABBATH, He hath digni-
 fied the First Day of the Week
 with the glorious Title of the
 LORD'S-DAY, having Rested
 therein from a greater work (*viz.*)
 the *Suffering* and state of *Death*,
 which was the last and *Finishing
 Work* of his state of *Humiliation*,
 and therein *blessed & hallowed* it for
 our Commemoration of the more glo-
 rious work of *Redemption*. For as
 the glory of the latter Temple, was
 greater then that of the former, be-
 cause Christ was more manifestly

to appear in it, it may be (as truly
 & for the same reason) said of Gods
Workmanship, created in CHRIST Ephe: 2, 10
Jesus unto good works, that the
glory of the New Creature excels
that of the Old, for the more ma-
nifestation of Christ, still the
more Glory, till at last He shall
come to be perfectly glorified in
his Saints, and admired in all them
that believe; For herein hath he 2 Thes: 1, 10
 ob signated, and given an undubi-
 table pledge of that R E S T or
 S A B B A T I S M, that remains for Hebr: 4, 9
 the People of God, when (upon the
 general Resurrection of their Bo-
 dyes) they shall Eternally rest
 from Sin and Death, for Christ is 1 Cor 15, 20
Risen as the First Fruits of them that
sleep, and therefore (saith He)
thy Dead Men shall live, together Isaia: 26, 19
with my Dead Body shall they arise,
for because I LIVE, Ye shall live John 14, 19
 also.

Right Thoughts

To allude then to that Word

John 12, 32 of our Saviour, *When I am lifted up, I will draw all men to me* (and indeed when the King is up & gone, 'tis not for the Courtiers to loyter and lag behind) O methinks this Resurrection of Christ should

Colos. 3, 1 *DRAVV All our Hearts & thoughts to him. If we then be Risen with Christ* (saith the Apostle) *Let us*

Psalm 24, 7 *seek those things that are above, and then especially when He arose*

Isa. 210, 7 *Then Lift up your heads, O ye gates, and be ye lift up ye Everlasting Doors, for this day did your dearest Lord lift up that head from the*

John 19, 30 *Conquered Grave, which He bowed before upon that bitter Cross, that as his Death was the Death of our Sins, so his Resurrection might be the life of our Souls. This, this*

Isa. 118, 24 *is the day that Our Lord hath made, We will Rejoyce and be glad in it;*

Isa. 4, 1 *Every other Sun-Rising can make another Day, but it is onely the*

Rising

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Rising of the Sun of Righteousness,
with bealing in his wings, that made
the Day we stile the LORDS DAY,
and therefore when the Burthen of
the Week (for sufficient to every day *Malai 6, 37*)
is the Evil thereof) hath made our
shoulders shrink, and gall'd our
back, this blessed Day takes off
the Burthen, and layes on the Balm,
heals the aking Heart, Relieves
the weary Thoughts, and (in a
word) it brings Heaven half down
to us, and takes us half up to Hea-
ven.

Wherefore, good Reader, let
thine *Early Thoughts and Spicie*
Meditations begin every morning
of this blessed Day (as the good
Women in the Gospel) with a gra- *Luk: 24, 1, 6*
cious and holy visit of thy Savi-
ours Sepulchre, till the Heavenly
Ordinances of that Day proclaim
to thee, as the *Angels* to them, He
is not here, but is risen, and is gone *John 4, 1*
before thee, to prepare a place for thee,
that

Right Thoughts

that he may come again and receive thee, that where He is, there mayest thou be also.

And as the *First day* of each *Week* thus employed will sanctify unto thee the rest of the *Week*, so will the *First* of each *day*, the rest of the *Day*; When by a *Sun-beam* thou canst climbe to God, as Divine *Herbert* most sweetly expresseth it:

We best in
Temple,

Close thy
eyes with
good thou-
ghts

And now having found thee with Him and Holy *David* in the *Morning*, I would chuse to leave thee with *Isaak* in the *Evening*, who was wont at that time to go out to *MEDITATE*, That as God is *Alpha* and *Omega* of all things, He may be the *Beginning* and the *End* of thy *Thoughts*; for with Him it is that this little Book both designs and desires to leave Thee. *Amen, Amen.*

F I N I S

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